MAN'S PLACE IN THE KOSMOS.

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BY

DR. S. A. MERRILL.

"Laugh where you must, be candid where you can,
But justify the ways of God to man."

—*Pope.*

"That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to man."

—*Milton.*

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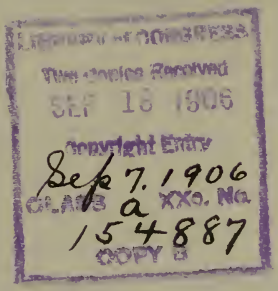
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"Strike me, but hear me."—*Phocion.*

"The greatest study of mankind is man."—*Pope.*

"All are needed by each one;
Nothing is fair or good alone."
—*Emerson.*

"Virtue is knowledge: vice is ignorance."—*Socrates.*

"Except ye eat the flesh of the son of man and drink his blood ye have no life in you. For my flesh is meat indeed and my blood is drink indeed."—*Jesus.*

"I am the *root* and the *offspring* of David and the bright and morning star."—*Jesus.*

"As a man casting off worn-out garments taketh new ones, so the dweller in the body, casting off worn-out bodies, enters into others that are new."—*Buddha.*

"And then Bethlehem Ephratah, though thou be small among the thousands of Judah, yet out of thee shall be come forth unto me that is to be a ruler in Israel—whose *"goings forth" have been from of old—from everlasting."—Bible.*

PREFACIAL.

"God of the granite and the rose
The molecule and the morning star."

It is not my purpose to preface my book with a multiplication of words which are very good foods in their ways and places, but of little use—like all other foods—where used too much.

There be some, perhaps, that may be shocked when they see in the book a deliberate defence of such characters as Pharaoh and even Judas, and little did I suppose, when more than a half century ago, as a student at college, I provoked the indignation of the dear old president by putting him in a *cul de sac* in the class room for defending both of them before the class—I little thought at that time that I should ever be called upon more than a half century away to utter a word in their behalf.

But so it is—*has happened* the materialist would say—for this wonderful "whirligig of time" doth oft bring in some very "strange revenges!" So, here we are, dear reader, ready and willing and pleased to defend the man *Judas, et id omne genus* upon the philosophical high grounds of a loftier, truer and nobler morality than the dear old world hath hitherto

been able to receive, for its judgments are often not *"spiritually discerned"*—many of them.

To all, and such especially who can see no proper defence of the man we refer them to the humble book I have written, which though abounding with many and even great and grave faults, will, I trust, state the case fairly; and let me hope, also, may accomplish something—to "justify the ways of God to man."

It was for this purpose chiefly that I undertook to write the present very humble work. But if in doing so I shall have contributed anything toward so noble an object I shall be even more content. Yea, happier than to have conquered a kingdom.

S. A. M.

MAN'S PLACE IN THE KOSMOS.

SIMILATIONS, INTEGRATIONS AND HARMONIES.

He who liveth with and for himself abideth alone. "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone. But if it die it bringeth forth much fruit." He who liveth in and unto the life of the "neighbor," who hath sent forth abundantly the tentacles, nerve filaments and radicles of his manifold being into the lives of his fellows, and by earnest words and deeds hath converted them into the living tissues of nerve, muscle and ligament, both in truth and indeed vitally united, fast bound, the feeble, finite, perishable microcosm into the life of the Divine Humanity; hath in every deed and truth infinitized and eternized his infinite being by intermingling and interblending its fibers with the tissues of the infinite Macrocosm—God evermore and ever blest—the All and in All. It is one of the Incarnations of the Divine man: for man is the Divinest object in this mighty universe of ours.

"Abide in me and I in you. . . . I am the Vine; ye are the branches. . . . If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." Again: "That they all may be One, *as Thou Father art in me and I in Thee; that they may be one in us.*" These utterances are from the most perfectly inspired words that have ever, as yet, fallen from the lips of man.

No friction can be allowed to enter into the Eterni-

ties, Infinities and Unities of the Ever-Living Life; no jars or discords amid the Divine Harmonies, rhythms and melodies, by which the bright living orbs—material, spiritual, Celestial—measure the Infinite years of God. Truly saith the poet Shakespeare:

"There's not the smallest orb that thou beholdest,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in Immortal souls;
But while this muddy vesture of decay
Doth grossly close us in we cannot hear it."

While in this social life of reciprocal and fraternal loves, utilities and duties, each and all occupy different locations and degrees of latitude and longitude upon the social and spiritual planet—creating those marvelously manifold differentiations in their original life forms, forces, functions, opinions, and in their manifold relations to the social kosmos, there is created a divinely appointed labor of Love, for the united effort and patience of society and of the individual.

And here, while the powers of the individual to perfect, to save himself, are in truth and deed very limited, those of society for similating, uplifting, harmonizing the individual unto himself and itself are practically unlimited; especially when we come to consider as we shall by and bye, the wondrous plan employed by the terrestrial, spiritual, and Celestial humanities to destroy the dead Karmas of the past, and to create a new Karma by opening the "Gates of the Future" and introducing man into a new social-spiritual environment and a new reincarnation.

In order that we may more simply represent to the eye the marvelous interdependence of man upon his fellow man for support and continuity of life, let us take three perfect cylinders, with perfectly even bases, such as are commonly used for supporting the fronts of buildings. Place these pillars perfectly erect upon a perfectly level plane surface and at the corners of a triangle whose sides are less than equal to the height

of each cylinder. They will stand there forever, provided no force intervenes to disturb them in any way, although very little will be required. But now let the top of each of these cylinders be notched so that they shall dovetail each into the other when required, and let them at the same time be made to lean toward each other until their tops meet and match together so as to form a triangular pyramid, their bases also being beveled to suit their new position. It would now take an immense force to disturb them.

Individually regarded, these cylinders were the most perfect when in their first estate, before being notched, beveled and made to lean from the erect position, or the one in which all are bound to fall without support. But now, if we consider these several beings as social entities, having similar needs, a common purpose and a common destiny, these similations and differentiations in their life forms, which in the individual are blemishes and imperfections, become the greatest source of strength, stability, continuity and harmony of life to each and all of them, which, taken together, no outside force, not even an earthquake, can overthrow or destroy.

In this way, and in all ways, do all things of this marvelous and sublime universe of God dovetail and cog into their fellows; and thus doth every soul of man, however humble, eventually inosculate its most interior veins and arteries, and interweave and intermingle its nerve filaments with the life currents, the living tissues and the nerve system itself of the infinite universe of God; and thus, also, doth the soul "lose" itself in the infinite ocean of Nirvana. In like manner, in all normal and properly developed life forms in this divinely wise and benignant universe of the Living God, each entity imparts to his fellow and receives at the same time from him in return something of the infinite strengths; and in all these universal life forms and relationships each individual gives and receives a sustenance, a strength, a life force, an infinitization, an eternization—I will not say in a ratio proportional to the cube of the numbers so associated together in

harmonic relations—but in a proportion and an involution of numbers that run into the Infinite. Truly says Emerson:

> "I am the owner of the sphere,
> Of the Milky Way and the solar year,
> Of Phidias' art and Mozart's strain,
> Of Lord Christ's heart and Plato's brain."

If we take another example from the material life of man, and reflect upon it attentively, we shall have another illustration of that marvelous power with which he is endowed, as a social being, to re-duplicate himself to an almost infinite extent in his ability to minister to his own enjoyments: I enter a restaurant and sit down to enjoy a brief meal that costs me only a few cents; that meal, which cost me but a few moments of my time at some easy occupation, has been brought together—the different elements of it—from nearly every country and climate under the stars, and for its possibility and its cheapness has employed every ship that sails the seas, every train that crosses the continents, and every laborer that toils for man under the whole heavens. So of the daily paper that adds to the enjoyment of my meal, at the cost of only two pence, by bringing me the news from every quarter of the globe. It bears the impress of the thought, the genius, the invention, the labor and the capital not of this age only but of ages.

And thus doth the myriad-handed, myriad-footed, myriad-brained social man reach forth the tentacles of his manifold being and draw his maintenance from the bosom of the Infinite Being.

ORIGIN OF SPECIES.

The origin of species, say my celestial teachers, consists in the grafting of a spirit form upon some cognate terrestrial form of life that is living in gestative conditions with the mother at the time of its incarnation.

This is a brief statement of the law concerning the origin of species, and places it in harmony with the origin of all progressive beings in God's great universe, for the universe is one, and its law of enfoldment is also one, whether in material or spiritual spheres and estates, since all forms of progressive life have their origin in the spiritual world—in the spiritual life of the Creator himself.

It is in truth by the cion or graft that life proceeds upon its long, marvelous and wonder-working way upward and onward in its infinite and ever-progressive eternal flight through the infinitely manifold ranks, orders and systems in plant, animal, human, spiritual, kosmic and universal, and by which life imparts itself to the innumerable forms which illustrate the path of its long ascent in the unfoldment of new forms of being. In these marvelous metamorphoses by which life ascends from its most simple and primeval forms to those of higher and more complex organization, the Creative Intelligence proceeds by various methods—though the principle is one—several of which we shall indicate in passing.

The first is one employed where it is desired to create a being intended simply to perpetuate the species and upon the same plane of existence with the parent forms. In this case the incarnating form or cion is a spermatozoon, taken from the male parent, and is a new being, in embryo, similar to that parent and an exact copy of him in most respects until brought under maternal influences.

The spermatozoa are nothing less than cions taken from the nerve system of the male and are derived from portions of that nerve system that have been

planted in the male organs and fed with highly stimulating foods until a rudimentary brain has been developed at the free extremity, and the caudal extremity has become developed into the germ of what afterward becomes the spinal cord. This "seed" animal, which is so often referred to in the sacred writings, is an exceedingly minute microscopic copy of the nerve system of the paternal ancestor—"a chip of the old block," in vulgar parlance—and when grown to adult years would be nearly an exact copy of that ancestor in all cases were it not so greatly modified afterward by the maternal influences exerted upon the child in utero in dressing the new being in its fleshly robes of a lifetime.

There is, however, another potent cause of this variation from paternal resemblance in the child when grown up. It is where there is an incarnation taking place in the child of some person from spirit life, for it is in this manner that great men are born to become leaders in all human affairs. Such reincarnations often increase the mental and moral force of the new being many times, as a certain Roman said of Julius Cæsar: "Cæsar hath in him many Caius Mariuses." It was in this way that the whole Jewish people looked for the coming of their Messiah and also of Elias.

On a certain time his disciples inquired of Jesus: "Why then say the tribes and the Pharisees that Elias must first come?" Jesus replied: "Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they know him not, but have done unto him whatsoever they listed." Yes, it is in this way that great men are created to become leaders in all important concerns in human life, and the same principle obtains even in the lowest realms of plant and animal life in the evolution of a new species. Jesus fully indorses this doctrine of the reincarnation, as the reader can easily see by referring to his own statement in *Rev.* xxii., 16, in which he alludes to two of his own recent incarnations in plainest terms, which can neither be gainsaid nor misunderstood: "I am the root and the offspring of David and the bright

and morning star." Yes, Jesus was the "bright and morning star" of our civilization, but not the Infinite God who fills immensity; and what is more, he never authorized any one to make so preposterous a claim in his behalf.

"I am the offspring of David," said he to John, and truly, though the Sonship took place many generations before the time of Joseph and Mary. To this part of the statement of Jesus the whole Christian world will agree that it was not only true, but that it was owing to the fact that he was incarnated in the family of Joseph and Mary. They will admit the truth of the one incarnation, although it practically concedes the whole doctrine of pre-existence and reincarnation. Jesus also stated furthermore that he was the "root" of David. Now, Webster gives the word root, when applied to human beings, as signifying an "ancestor," a "progenitor," and gives it no other significations. But while the entire Christian world will likely admit the truth of the statement of Jesus that he was the "offspring" of David, they will refuse to concede the truth of his other assertion that he was—by incarnation also—one of the ancestors of David, though it stands in the same relation precisely to the subject of the sentence that the word offspring does.

Besides, if he could incarnate in one world to help save its people, could he not also have performed a similar office for some of the other worlds that revolve about our solar orb? Why not? Certain it is at least that he claims to be an ancestor of David, and to have been such he must of necessity have incarnated in the same family line as the one by which he entered the family of Joseph, who was a lineal descendant of David, as both the genealogies of Matthew and Luke plainly state.

And if the words of Jesus be true, that he was both ancestor and offspring of that Jewish monarch, it was by virtue of the fact that he had incarnated in the family line of David on two different occasions, viz., once within historic times as all the world knows, and also at some remote period away back before the time

of that king. With this view of the doctrine of reincarnation it becomes easy to understand Jesus when he said: "If he can receive (or understand) it, this is Elias, who was to come." A plain intimation, as he states in Matthew also, that John the Baptist was a reincarnation of the prophet Elijah.

The second form of the incarnating principle is made use of by the creative spirit architects where it is intended to create new species by grafting into some organ or other parts of the organism of the animal as the nurseryman often inserts a cion into one of the branches of a tree instead of using the entire tree for the reception of the graft. For example, the fin of a fish, limbs of quadrupeds that have developed an abnormal number of limbs or digits are among them, many of them being characterized as "freaks," but they serve to illustrate the principle involved in the case. The fossil horse of many toes and the person with six digits on each hand and foot are examples of this law.

The serpent, with its most perfect spinal column, is the basic form for the evolution of all quadrupedal and bipedal forms of animal life on the globe. The normal number of digits for the mammalia, and even for the reptilia, appears to be five. But instances have been known where entire families of human beings have been provided with six instead of the normal number, five.

This would appear to indicate the intervention of a new law whereby one or more of the digital nerves has been removed from the nerve system of the animal. This could not take place if the Creative Wisdom had not created examples to teach man the nature and the operation of the laws in manifold and multiform ways.

We have a very interesting illustration of this law in the African elephant, which has but three toes upon each foot, or two less than the normal number. The third, and one of the greatest, of these laws that govern the morphology of the animal and plant world is by the principle of elimination, an example of the operation of which law we may see in the animal we have just introduced. This elephant, when he was evolved

from his paternal ancestor, appears to have lost two of his ancestral toes by elimination or by dropping two of the nerves that supply the toes on each foot.

The African elephant, we believe, is a smaller and less powerful animal than the Asiatic, more wild and ferocious in disposition, but has powers of "survival" quite equal, probably, to those of the other. If the Asiatic shall ultimately survive his African cousin, it will likely be owing to his greater gentleness and intelligence that recommend him to civilized man by his greater usefulness.

Another very interesting example of the law of changes that governs the morphology of animal life is to be found in the Asiatic and African rhinoceros. One of them—the Asiatic, we believe—has but one horn, while the other one has two. This example also supplies a potent argument against the Darwinian principle of evolution, with its rigid system of development along certain absolutely fixed lines.

Unlike most other horned animals, its horns are placed one in front of the other, along the line of spinal axis, instead of having them placed at right angles with the line of the major axis, as in the case of the cow, the deer, and other horned animals.

It can only appear to be the result of arbitrary and intelligent interference from some outside force, and not to be the result of infinitesimal increments of change and of growth accumulated through vast ages.

The domestic cow is another illustrative example in some ways of the operation of the metamorphic principle in the transformation of animal forms, both by elimination and by transformation. She has four toes on each foot, but two of them are rudimentary in form and have been transposed in their position to the under and lower portion of the leg and are not used in locomotion at all.

In many cases the cow supplies us with a very interesting example of the principle of metamorphosis by elimination. It is found in the "muley" or "polled" ox that is entirely destitute of horns. That the ordinary horned cow will at times bring forth offspring

that is wholly destitute of horns, and in neighborhoods where no male animal of this hornless breed is to be found, we have abundant evidence both from personal knowledge and from the observations of others with whom we have spoken. We recall a case of the kind that occurred on the home place of my father when I was a lad of twelve years. It was an example of a baby calf without horns, from a mother with an ample head of horns, there being no male of that variety in all that section of Illinois.

I have conversed with an old friend of mine—Judge V., of this place—who lived in the State of Indiana in the early times. The judge informs me that he has known of a number of similar cases originating under similar conditions, all of which were females, as was true of the other example to which I have just referred.

If we turn our attention to the plant world, we shall see some interesting examples of plants retrogressing toward ancestral conditions—a form of atavism—whereby the plant becomes greatly transformed from original conditions. This is the case with the common wheat plant, *triticum vulgare.*

We have known whole fields of this grain, sown upon ground entirely new and with the best seed, that, in the low places where water stood more or less upon the young plants in winter, and freezing and thawing more or less in the winter, were transformed into chess, or cheat, as usually termed.

Professor Loveland, of Summerland, Cal., informs me that the barley plant (*hordeum vul.*) in this State often undergoes a similar transformation under unfavorable conditions.

These metamorphoses in the life of plants are persistent and permanent and must be regarded as new species of plant life—as much so as the Asiatic elephant and rhinoceros and the African elephant and rhinoceros are distinct species.

We have known similar transformations to take place in the stramonium plant (*datura stramonium*) and in other phases of plant life.

We now come to a more important part of our sub-

ject, viz., the formation and grafting of nations. For this purpose, war, dreadful as it is in many of its aspects has been the instrument chosen by the higher powers who have superintended the evolution of civilization to accomplish the work.

It was by transplanting the Norsemen or men of the north, first from their lairs amid the icebergs of the frozen north, where they had developed an immense energy of body and of mind from long battling with its cold, its hardships and privations, into the sunny plains of Normandy, where they became Normans and afterward into the "right tight little isle" of England.

WHAT IS MAN?

Such was the question propounded by the afflicted Sage more than three thousand years ago and in all probability had been a subject of inquiry coeval with the existence of man upon the world long ere the man Job had opened his eyes to the light of it.

Indeed it has become the question of questions for the solution of man and far outweighs all others that can command his attention, and far transcends all riddles that Sphinx ever propounded. And solve it he must, or perish. Yes, it is the puzzle, the hitherto insoluble mystery that has cast its mighty and mysterious shadow over the untold ages of men's tenancy of the planet.

"Star-Eyed Science" bows her head in the presence of the mighty question and confesses herself inadequate to the solution of this world's greatest and most interesting and important inquiry ever submitted to the attention of mankind. But "The greatest study of mankind is Man," and like many another "impossibility" that has long since been solved and shelved, it

will in God's own good time be revealed to man in all its wonderful, divine beauty and glory. Yes, what is the purpose for which man was and is created? What is his rank in creation?

What part does he bear amid the vast forces that play the mighty game of Life in World and Universe? Apparently evolved from protoplasm, or dirt ("And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life," *Gen.* ii., 7), he has gradually ascended through all ranks and forms of life from moneron to man, and from man to the God.

Man, as a being of many Incarnations, is a spiritual *kephaloid* and, for a marvel, doth not lose his individuality by his incarnations with other souls of equal or like degree, though undergoing certain modifications by his new relationships thus formed, among which are a greater intensity and potentialization of his entire being.

This, when properly understood, will serve to explain why it is that many persons of advanced intelligence are able to converse at once with a number of others, or to dictate to several amanuenses, at the same moment of time, the several personalities maintaining their respective individualities all the while.

Such persons, by repeated Reincarnations, became endowed with *poly-mentation,* or many beings grouped in one, and without any loss of their proper individuality.

Manifestly a created being of very high and progressed conditions, as we are obliged to consider him both from reason and from the Scriptures, since reason cannot see any place in the long chain of evolution by which the full-orbed man could find any hold or lodgment in any of the ascending forms and series that were concerned in his development wherewith he could be incarnated until the evolved and evolving being should arrive at the physical *"image and likeness"* of man himself—had attained the appropriate human plane.

He must have been created for some indispensable

use and function in God's great universe. The conclusion is inevitable, that his presence in universal life in all his conditions, past, present and future, is neither a misfortune nor a mistake, and the Creator had no necessity to apologize for his work. The work of evolution has been carried forward in a systematic, orderly and Providential way, in which all the foods, forms, forces, means and methods that were required to bring him up to his present status were fully anticipated and provided for. Nothing was employed in the mighty work that was not absolutely necessary, and nothing was overlooked that was indispensable to its accomplishment in perfect time and way.

Yes, man is a fixed and indispensable part and the chief *factor* in the evolution of the mighty worlds and universes by which he finds himself environed on every hand, and as necessary to the gods and to their universes as they are to him. ("All things were made by Him, and without him was not anything made that was made.") And neither chance, caprice, chaos, world, flesh or devil have had aught to do with the work of the Creators except to help it forward.

Yes, Creation is the eternal procedure and manifestation of *Law.* But Law is nothing more nor less than the preconceived and pre-established plan, purpose, health and harmony that always existed in the *Divine Mind* (Holo-cosmos) and in the *divine man* or *Micro-cosmos.* In other words, Creation is only the steady and orderly outgrowth of life forms under *Law,* and *Law* is only an expression of the Divine Will, Intelligence, Love and Wisdom operating in Time, Space, Force and Matter in the evolution of men, of Worlds and of Universes under the directive agency and potency of the Supreme Intelligence (or Holo-cosmos) that presides over the Creation of all things. That it has appeared otherwise to mankind in past ages is due to his mental and moral destitution in his Spiritual Babyhood, when he was "naked" and destitute of all spiritual forms with which to clothe

himself—and when he was little else than the spiritual *larva* of a man.

Yes, it was due in greatest measure to this almost absolute lack of perception of the meaning of the forms of Spiritual Law, and at a time when the creeds and the beliefs of mankind were in the process of formation. "Therefore speak I to them in parables; because they, seeing—*materially* and *literally*—see not *spiritually,* and hearing—*literally*—they hear not *spiritually;* neither do they understand."

That these things should be so is what we ought naturally to expect as we look backward through the long, dim, uncertain twilight of past ages to learn the data from which mankind have formulated most of the creeds and the faiths that still continue to exert so vast and mighty influence over the minds and the hearts of men in this wonderful age, when the various material sciences and the spiritual philosophies and sciences have made so great an advance along the lines of universal progress. Yes, we are therefore obliged to conclude not only that man is a *fixed fact* and *factor* in Universal Life, and that he has been evolved through a long line of ascent from the very humblest and feeblest beginnings of Life on the globe; and that his creation has been the result of the operations of *Divine, Angelic Intelligence and Wisdom, which Science terms Law*—which perfect Law is but an expression in Time, Space and Substance of Spiritual forms that pre-existed in the Divine, Infinite, Creative Mind itself—as much so and by the same law as the painting the palace and the statue pre-existed in the minds of their artists before they began the practical work.

We are furthermore obliged to believe that all things that concern the welfare and the happiness of mankind were anticipated and determined, weighed, measured and perfectly understood and were evolved by steps that were foreknown, foreintended and foreordained, and that there is no event or movement of genuine interest to human kind taking place in the

world, that the Creator does not fully sanction, approve and determine, he himself being the author of it.

And this is absolutely true not alone of great measures and movements that take form and place under the direction of so-called wise and good men, but also all important movements and events that originate with what are usually termed evil men. All are "raised up," foreordained and set to work by the Creative Wisdoms, as the Angel informed Daniel: "That the living may know that the *Most High* ruleth in the kingdom of men and giveth it to whomsoever He will: and *setteth up over it the basest of men!*" For the Lord hath need of men of *bad morals* as well as good in the accomplishment of His vast purposes in the evolution and perfection of the Divine Humanity. And where good men will not answer his requirements he employs even the "basest of men." "For His ways are not our ways, nor *our* ways *His* ways." Said Jehovah to Pharaoh, who was one of the basest and most tyrannical of human rulers: "For this purpose have I raised thee up."

Christians have hardly yet begun to understand and to appreciate the vast and indispensable service that the man Judas conferred upon the Christian religion by taking the darkest part in the dark background of the mighty picture of the mightiest, the grandest, and, we may add, also the most glorious tragedy since time and world began, by endowing it with the wings of the *hatreds* as well as the *loves* of mankind to bear forth into the world and into the deeps of the hearts and the lives of men the marvelous story of the Cross and into every clime and country the world over.

"That the Scripture might be fulfilled!" Yea, more: that the grand and glorious purposes of the eternal God might be fulfilled, and that the sublime story of the Cross might be duly advertised and go forth to the spiritual conquest of mankind endowed with a divine power and energy to accomplish its wonderful and glorious mission!

For I take it that this greatest of the world's

tragedies, of the man Jesus hanging upon the cross of Jew and gentile, and forgiving and praying for his tormentors who put him there: and the man Judas, who betrayed him, also hanging on a cross, the creation of his own remorse at beholding the results of his own hands in the work of creating the other: the combined and contrasted elements of the wondrous tragedy in all its wonderful aspects—form a picture at once the most unique and impressive; yea, the greatest, grandest Bulletin ever set up in this little world of ours, and hath armed the mighty picture with a magic power and influence over the hearts and the lives of men everywhere that no other arrangement of the celestial programme for the salvation of mankind could have imparted to it.

"And I, if I be lifted up from the earth, shall draw all men unto me!" Yea, how marvelously true! The real part that poor Judas played in this sublime tragedy of a world has never yet been told! But it will be in all due time. For he also, like Pharaoh, was "raised up"—incarnated to play the (seeming) base though indispensable rôle of treason in this sad, strange, eventful drama of Universal Life. As truly so as was Jesus himself, who was incarnated to enact the greater, grander and more glorious part upon Calvary in behalf of mankind.

But let us inquire. What is the real purpose for which man is created, by whom and for whom unnumbered worlds are created and innumerable worlds are also destroyed when they have fulfilled their sublime purposes in the service of Gods and men; when from untold ages and uses they are no longer needed? Yea, what are the real ends and uses that man subserves in the functions and economies of World and Universe? For these worlds that nightly parade the starry heavens without number are in very deed and truth the nurseries in which the Baby Gods are born and bred, as is apparent both from reason and from Scripture. They are created by the Gods of the manifold societies and Fatherhoods of the Spiritual and Celestial worlds, and that preside over the forma-

tion and destiny of men and of worlds, and for like reasons that earthly parents create families—to provide the means and the instrumentalities for the perpetuity of their own earthly lives when past their labors and require the aid of offspring to sustain their life powers until they pass on to the higher planes of immortality.

But these comparisons apply *correspondentially,* not absolutely and literally. These young infant Gods that swarm over and fill unnumbered worlds are created by the paternal Gods to provide the means for the perpetuation of their own spiritual existence, and hold a correspondential relation to them that the children of earthly parentage supply for the continuation of the earthly existence of father and mother, until the next kosmic change (of death) tenders it no longer needful.

"Lo, all grow old and die." It is the law that rules in all the worlds. There is nothing that can be organized so perfectly that it cannot be *de*-organized and *un*-created by reversing the conditions under which it came into existence. It could only be accomplished by an entire arrest of all change within itself, and that would be *death.* We here quote the words of the Buddha in this connection:

"As a man casting off old, worn-out garments puts on new ones, in like manner doth the person who putteth off old bodies clothe himself in those that are new."

This law applies to the spiritual body correspondentially in a degree.

The Spiritual body or *Psyche* of man is as much a *created* and an *organic* entity as is the *Soma* or material body, and both are subject to a similar law of change, though the former exists under more lasting conditions, but never under conditions of absolute eternality *save under the beneficent Cyclic Law of Reincarnation.* For progress in the spiritual realm consists not in perpetual motion *in straight lines.* All things of the universe move in curves and cycles and are forever returning to their original point of depart-

ure to renew and refresh their being in primeval conditions.

Were anybody obliged to move on forever in straight lines, it would soon pass beyond the limits of the habitable Universe, or, worse still, it would soon collide with some other part of Creation, with ruinous results. But all this is averted by the beautiful cyclic law of renewal and return to primeval conditions and estates, so that all things of this great and glorious Universe move one in Celestial, Divine Harmony.

We can now perhaps begin to comprehend the fact that even the very Gods themselves are subject to this beneficent law of change, of renewal, of progress, and by the equally important law of waste and decay, and even of death itself, every unused faculty of mind or of body alike must have active and constant exercise or it will gradually weaken and tend to ultimate extinction, and, like the eyes of the once *eyed* but now *eyeless* fishes of Mammoth Cave and other subterranean waters, end in their final extinction.

Hence arises the necessity for the renewal of the Spiritual man in terrestrial conditions at certain vast kosmic periods of time, the ordinary extent of which for the adult man may be a thousand years, which is the period assigned to it by Plato; and the Milennial era given to it by John in the Apocalypse, during which the saints—those who lived this life in normal states—"will live and reign with Christ a thousand years." But which the wicked—those who lived this life under less normal conditions—will not share with them, being withheld by the evils they lived into this life by a long stay in the lower spheres to live out and free themselves from those conditions before they can enter the higher spheres.

The two periods are one and the same. Hence arises the perpetual demand for new bodies to refresh and renew the clothing—that is, the bodies of the Gods or higher Celestial, angelic men; for the bodies of men, both material as well as spiritual, are vestures in which the spirit clothes itself, and must be refreshed

and renewed at certain remote cyclic periods of time, as the terrestrial man renews his garments from time to time—by incarnating in new bodies—or *death* will ultimately result. Hence, as already stated, the constant and eternal demand for new beings, new men and women, who are nothing more than new spiritual suits of clothing required by the higher Gods of the race to renew, reinvigorate and re-eternize their spiritual forms, when worn and wasted from too long stay amid the glories and the splendors of the upper day.

That the spiritual body is a destructible entity even the Scriptures teach. "Fear Him who is able to destroy both *soul and body* in Hell!"

For the Gods themselves are but the organic, spiritual, *cell life* of the Supreme Being, and their forms, when worn and wasted from long residence and use amid the intense activities and splendors of the more potively polaric conditions of the higher Celestial, Spiritual Universes, must take an *outing* once in a long while, like a resident of city life in our own little world, to rest and refresh and renew their overtaxed spiritual powers amid the easy, self-indulgent, spiritually relaxing forces of the negatively polaric lower planes of being.

The ultimate appropriation of the spiritual forms of the men and the women for these marvelous uses of reincarnating with the higher Gods of the race—the men and the women whom we behold every day in such vast numbers making their "exits and their entrances" upon this "Bank and Shoal of Time" after a brief stay upon the material planes of existence—explains the reason why it is that this great and marvelous Universe of the Eternal God, already and always infinite, is not necessarily increasing in a new infinity of spiritual populations and in spiritual worlds to take care of them, which would be true were every human being that enters and exits from this stage of time and world is a *novus homo* or *"new man."*

When the new spiritual being—the *Son*—that has been created by manifold *terrestriations* or involu-

tions in the worlds of matter until he has attained the spiritual stature of the "Father" to a degree, though in less celestial forms of the life forces, a mutual reincarnation takes place, or, more exactly speaking, the "Father" incarnates in the "Son," since it was for this purpose the *Son* was created *by* the *Father* for the new creation and perpetuation of his own being and to prepare him to enter upon a new cycle and a new life of enjoyment and of labor amid the infinities and eternities of Life Universal. And this is what is meant by the *"reconciliation"* of the Son with the Father. It is the harmonization of the twain *"in* and into *one new* man" by the Son's attainment of the spiritual estates of the Father, and thus to be able to incarnate with him in a new life for both Father and Son.

"Neither pray I for these alone, but for them also who shall believe on me through their word: that they *all* may be *one* as their Father art in me and I in thee, that they also may be one in us." But this is the Social, Spiritual form of the Divine incarnations of men and Gods, which is less ontological and intimate in form and character than is the personal and individual form thereof.

Into this divine celestial Unity of the "twain-in-one" the Son brings up from the lower material Universes new life forms and forces; while, on the other hand, the Father brings thereinto the Celestial, spiritual forces and forms of the *higher Worlds* and Universes. Each imparts to the other an endowment of new forces, both in kind and in degree, and each aids in eternizing the twain now being, now become *one*. "And I give unto them eternal life."

Hath not the prophet Micah, referring to Jesus, well said: "And thou Bethlehem, though thou art least among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel, whose *"goings forth have been from of old*—FROM EVERLASTING."

In Bhagavard Gita Krishna the inspired Hindu prophet applies a similar term to the cyclic evolutions

of all being. "I am the *going forth* of the whole Universe, and likewise its dissolving. He who, casting off the body, *goeth forth* thinking of me, he entereth into my being." And thus the beloved Christ: "And now, O Father, glorify thou me with the glory I had with thee before the world was." "Many births have been left behind by me and by thee, O Arguna. I know them all, but thou knowest not yet even thine own."

"Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state."

Yes, it is a truth, and a very merciful one, that the gates of both the future and the past are benignly closed to mankind in his present mundane estates and conditions, which are *germinal* in their character and function.

Were the Seed, when planted in the earth, to be long exposed to the solar rays, it would shortly perish. But man in this terrene existence is but a seed that is germinating in the soil and underworld of the earth, and any exposure of him to the unveiled splendors and glories of the higher life would affect him in a similar manner—unfit him for any further life in the lower spheres. He was planted here in the proper soil of earth to germinate and to grow up within himself in *basic* and in most interior conditions the mighty spiritual and celestial laws and principles of the higher worlds of his being.

Were he permitted to know the splendors and the glories amid which he has lived in his past spiritual estates, he would be prone to live in much sorrow and discontent from contrasting the two forms of his existence, past and present.

Thousands, yea millions, would cast aside their bodies and rush into the other life before the proper time, in some momentary fit of madness—a step most fatal to their future happiness and well-being, as vast numbers in this unhappy age of suicides, war and murder will find to their cost.

It is, in truth, a salutary mystery that the Creator has for this reason suspended over the gates of the future to restrain men from accomplishing their own ruin. Let us take God's way into the great and glorious future and abide his own good time.

Spiritualism, or free intercourse between the two worlds, was permitted by the Angelic Wisdoms at the time it came; first to the Shaker Friends, in 1837, and was designed by them for the benefit of the "Skeptics and doubting Thomases," who could not believe on the testimony of men who lived two thousand years ago, and needed fresh this year facts to get rid of their unbelief.

Spiritualism had been suppressed by the Jewish authorities of the times of Saul and David, prompted, doubtless, by the Higher Authorities of the spiritual world, speaking through the prophets. It was also practically suppressed, after the advent of Christianity, by the Catholic priesthood, inspired by the same source, it being the intent and purpose of the spiritual leaders of civilization that those nations who were in any important way concerned with the origin and spread of the Christian religion should not be permitted to have spiritualism introduced among them until they, or the majority of them, at least, had attained a mental, spiritual and a scientific status that would enable them to "handle" the subject without injury to themselves and to mankind.

That the inhibition will be removed ere long there can be no doubt, and that the clergy will no longer oppose the return to the apostolic practices of healing and of casting out even of evil spirits we think there can be little serious doubt. The entire priesthood—save a few—for ages have cast aside the words of the Master as recorded by Mark xv.: 16-18, and as a result have fallen into much unbelief concerning both the words and the works of Jesus.

That the Higher Wisdoms of the spiritual world have seen proper to suspend these practices in the churches during the greater portion of man's spiritual infancy, and for wise reasons that have been already

given, there can also be very little reason to doubt.

Our clerical friends will, however, be obliged to give up their opposition to the practical operation of these important principles that so vitally concern human welfare, or they will ere long find their audiences thinning out faster than ever.

The subject of the possession and the infestation of mortals by spirit men is a vast one, and one that can be fully and finally understood by a long and patient and intelligent study of it from both sides of the life of man. It is the active cause of most of the insanities that fill our asylums and send great numbers to the grave of the suicide and the assassin.

That the beloved Christ was right, and wonderfully so when he professed to cast out evil spirits and devils, who by their arts and practices had obtained magnetic control of certain sensitive and weak-will elements of the human family, who also, being ignorant of these concealed foes and their works and ways, there can be no doubt to one who has studied this very difficult question from a rational and impartial standpoint.

The beloved Teacher made this subject of the casting out of evil spirits a matter of special instruction and injunction upon his disciples, and at one time severely upbraided two of them because they could not cast them out. That many skeptical minds will ridicule the views of Christ in regard to these things and attribute them to his lack of science and all that. But the clergy, "what are they going to do about it?"

Obey the injunction of the Master, roll up their sleeves and go to work and aid the few who are already engaged in the work, or will they still continue to give the subject a wide berth and denounce all those who believe that Christ knew what he was talking about and doing about, and are trying to do as he did?

The subject is one of tremendous import to the whole family of man *in both worlds*, and for the simple reason that it is a question that involves the entire relations that exist between the two worlds of human life.

To longer ignore these vast problems that so vitally concern the whole life of man, or to hold them as "contraband," and denounce all those who, moved by philanthropic motives, seek to investigate these questions from both their spiritual and scientific sides, is neither just nor wise.

There has never been a time in the history of the world in which so large a per cent. of human kind are affected by the insanities that originate in the spiritual world of mankind, and the number is rapidly on the increase, both in Europe and America. While the population of Massachusetts increased at one time but 13 per cent., her insane people increased 50 per cent.

The people of the State of California have filled five large public insane asylums, not to speak of the private ones.

THE INFINITE MAN.

The Universe is one man. But man is an infinite measure. It is that Infinite Divine Being we term God—the Supreme and perfect *Oversoul.* "In whom we live and move and have our being" and an indissoluble and eternal part of that Infinite Man—if we obey his living eternal laws.

If there be any of the evangelists to whom the world is especially indebted for having given it some glimpses into the greatest of all the sciences as indicated by the beloved Christ in his last great discourse to his disciples, and elsewhere in John's gospel, it is to John. And that greatest and most important of all the sciences is *Metaphysiology,* or the *Physiology* of the divine Man.

John was the most spiritually minded of the disciples of the Master; saw most deeply into the occult truths of the Word—the spiritual Man, as delineated

by Jesus in his discourses to the disciples and to the public.

It was this more profound appreciation of the deep things of the spiritual man as set forth by Jesus that created and established the greater bond of love and sympathy between them than existed with Jesus and all others of his disciples, and which caused him openly to be called "the disciple whom Jesus loved."

The other evangelists—Matthew, Mark and Luke—were little more than historians of the ethical teachings of Jesus, though Matthew, in his report of Christ's "*Sermon* on the Mount," has manifested a profound appreciation of that greatest, noblest and best of the collections of moral essays, principles, truths, maxims, that were ever delivered to mankind.

But Christ in that last and most touching of all his discourses, when giving his disciples his last and formal farewell, and in other conversations elsewhere with his disciples and with the multitude, has laid down a few simple, sublime outline truths that are destined to become the foundation of a new science and a new philosophy; and that science and that philosophy, as we have already seen, is Metaphysiology, or a proper knowledge of both the interior and the exterior forms and forces of the spiritual man. When Jesus informed his disciples and the Jews that unless they "ate his flesh and drank his blood they had no life in them"; when he hold them, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give him is my flesh which I will give for the life of the world"; and when he said, "I am the vine, ye are the branches," and many other of the sublime yet occult truths of the divine Word, he was laying the formations of a spiritual science of the lineaments and characters of the spiritual man inconceivably grand and glorious, and though but very little understood by the spiritual children that surrounded him, and were addressed more as absolute scientific and philosophical propositions to the more adult man of future ages, yet have been a source of consolation,

comfort and a joy to the Christian of every age from that day to this, and will so continue till the end of time.

For man hath a spiritual eye—the eye of faith. Webster doth not define it, yet still it is there. And we walk in its light—by *faith and by sight* also. It It is the *"Pure Reason"* of the philosopher Emanuel Kant. It is the *lumen* or light by which, when man hath put aside this "muddy vesture of decay," will be the eye by which he will see all things clearly in the brighter and more heavenly light of the higher worlds. It is in this higher, holier light that even in this life man *sees,* though dimly, as Paul has said, many of the deep things of the spirit that greatly console him for the evils of the world.

This inability on the part of the great mass of human kind to understand the deep and the mighty things of the spirit in a *rational* and *scientific* sense is the chief reason why there yet remain in the various creeds of Christendom so many inert and insoluble symbolic truths that have never yet been rationally appropriated and digested by the great mass of mankind. We say inert and insoluble, for the simple and very good reason that if a truth, however great it may happen to be, is insoluble to the intellect of man, it is by virtue of this fact of little value to the mind and the heart of man and is inert and dead—one of the husks of the Word. For example, the well-known doctrine of "Infant Damnation," after remaining in the Presbyterian "Confession of Faith" for some centuries, dead and inert for lack of some one to crack the nut and give its containments to science and the world of mankind, has at last been cast overboard by the good Presbyterian *Patres.*

Now, that article of their faith was perfectly right. All it needed was for some one to explain its meaning so that Reason and Science could comprehend it. But, like the Myth of Adam and Eve in the book of Genesis, it was highly *symbolical* and no one has ever fully solved its deep and mystic meaning. But Adam and Eve: What are they but the Rational and the

Spiritual understandings of the human Intelligence? Adam is the *Rational Understanding* (*"Die Verstandt"*) of Emanuel Kant. Eve is *Pure Reason* (der Reinan Vernunft). Of this important faculty, as a class woman, who is of more spiritual make than man, enjoys the larger share.

The *Rational Understanding* is a *masculine* organ, and man has a greater endowment of this, as a class, than has woman. When it is stated in Genesis that Eve partook *first* of the fruit of the tree of knowledge of good and evil, and afterward gave to Adam, and he also did eat thereof, it is a simple statement in the forms of symbolic language of an act and a fact in the history of the operations of the human mind that is as old as the world:—yea, as God himself. It is this *feminine* element in the human intelligence, whether it be in man or in woman in greater degree—though far oftener in woman—that first discovers and "eats" all new and great truths and afterwards imparts them to the *Rational Intelligence*, and "he did eat."

As to the *"Fall"* of man, what simpler and more natural explanation of this beautiful myth can be given than to consider the truth that man is a two-fold entity—he is both an animal and a spiritual being.

As he partakes more and more of the *spiritual foods* —of the "tree of the knowledges of good and of evil" —and becomes more spiritual in his nature, the Adamic, or animal, man in him "falls" off from him as the tree sheds its bark and the serpent his skin:— and as the animal in him "falls" the spiritual man within him *rises;* which is true of man both *racially* and *individually,* and has been thus from the dawn of his existence upon the planet until now.

If our worthy Presbyterian friends had only made an attempt to resolve this tenet of their faith—*viz.*, "Infant Damnation"—instead of casting it overboard as a something likely, soon or late, to sink the ship if not disposed of in some way to adapt the *Credo* to the swiftly advancing opinions of mankind under the potent influence of progressive free thought, they might have lighted upon a great and mighty original

truth that would have gone far toward the solution of many other occult and vital principles in the life of man. For in very deed and truth and in all canbor, the churches, many of them whose constituents have lived too long and too much upon the mere *husks* of the Word, are mightily in need of a change of diet, for the want of which thousands are leaving the churches behind them, and many of them are seeking "strange folds and pastures new." But in all sincerity this need not, ought not, so to be. Man is pre-eminently a social being and greatly needs companionship and sympathy to keep him out of evil and evil ways. How many a noble man has been saved by the love, the help and sympathy of friends when he was falling, and how many have been lost for the want of them? Yes, and many a man, and woman too, has been saved from moral and spiritual shipwreck by still adhering to the old ship long after they had ceased to have any real interest and sympathy with the views of the *"Lights"* in command. It was the Social influences rather than the Spiritual that saved them.

For the Church, as its name implies, is *"God's House,"* and when it is once properly adapted to the progressive nature of man as well as to his sympathies and affections, it will become and remain forever his spiritual guide, guard and protection in the midst of all the moral, social and spiritual dangers that may beset his pathway and allure him from the paths of rectitude, honor and decency.

But the church must advance. It must put aside or properly explain scientifically the tough, hard *noduses* of the Creed, which are and have been for ages now stumbling blocks in the ways of Christians and non-Christians, that have kept millions out of the fold, and have driven out many of those already there when their growing intelligence would not permit them any longer to remain in it and by so doing indorse the awful terrors of the Creed. The character of our Heavenly Father as Jesus defined him to be and the one formulated in the *Credo* are not alike, but in utter contrast with each other.

No human intelligence, or intelligence of any sort, human or divine, can reconcile them, until the symbolic sense of the Creed is put aside and we apply the Scientific Sense, in giving it the only true explanation it can have. The contrast thus displayed in the delineation of the Divine Character as they appear in the plain teachings of Jesus, and as they are taught in the Creed, is indeed terrible! We quote Christ's words concerning it: "Or what man is there of you who, if his son ask bread, will give him a *stone;* or if he ask fish will give him a serpent? *If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father who is in Heaven give good things to them that ask Him?"*

We present to the reader both the old and the new amended article concerning Reprobation as it appears in the Presbyterian *Confession of Faith,* as we find them in a late copy of the *Outlook:*

"For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the presence of the Lord. But the wicked who know not God and who obey not the gospel of His Son, Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and from the glory of his power." The new and amended statement of the article is in these words:

"The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of his mercy in the salvation of his people and their entrance upon the full enjoyment of eternal life."

"It is not rash to say," says this author, "that the doctrine of eternal punishment is thus practically eliminated from the Presbyterian Creed. Yet one may hold that doctrine and remain Presbyterian."

"The whole statement will soon come to have a meaning to the church that would now be disputed by the strict constructionists. Its adoption is a revolutionary event in the doctrinal history of American Presbyterianism and a great triumph of Theological liberality." True, it *is* a "revolutionary event" in the

history of the church, and very revolutionary at that. The Presbyterian fathers, in their efforts to escape from their creedal difficulties, appear to have forgotten the injunction of the Master in Matt. ix., 16-17: "No man putteth a piece of new cloth into an old garment; for that which is put in to fill it up taketh from the garment, and the rest is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish. But they put new wine into new bottles, and both are preserved."

This revolutionary step on the part of the church fathers appears to have been little worse than a *makeshift* to get rid of the growing clamor in the churches in favor of getting rid of an article of the creed that was fastened upon it during the dark ages of church authority and power, and was so manifest an insult to reason and to the one Supreme Being himself that it threatened the dissolution of the churches themselves.

There is something truly appalling in the contemplation of the Supreme Being as one who sits in unapproached and unapproachable majesty, power and wisdom at the Summit of Creation, and bringing worlds full of beings into existence at the breath of his power—beings, too, endowed with the most exquisite sense of pain and of pleasure—and consigning them to eternal torment, and for no other assigned or assignable reason than his ability to do it. We search history and world in vain to find a parallel for such a Being. The only one that we can put into a comparison with this picture of the character of the Supreme Being is the ancient Myth of Saturn, which, when interpreted literally, as it was in former times, became a subject of much aversion and ridicule; but as now understood in the light of modern science, takes its place as a beautiful picture, given in symbolic language, of the way in which Old Father Time disposes of his children—the minutes, the hours, the days, months, years and ages, as they pass, and bury themselves in the vast abysm of time.

But this Myth of the "Reprobation" of his own dear,

blind, ignorant children, and casting them into endless torment; and the even more irrational teaching of the doctrine of "Infant Damnation"—whence came they but from the too literal interpretation of the text of the Divine Word itself by the spiritually ignorant child-man of the primitive ages of the early church? Had our good Presbyterian *Patres* had the courage and the light to come forward and give to the modern world a scientific unraveling and exposition of these two very important *Arcana* of the Word, they would have conferred a great and lasting benefit upon all human kind. But they failed to accept the proffered occasion, and their final solution has been handed down to the next generation, which will be farther advanced and more heedful of the mandates of Reason and of the just opinions of mankind. And it will then be made plain, and in a philosophic and scientific way. We have very high authority in the teachings of the Master for this view of the origin of these Myths:

"And his disciples came and said unto him: Why speakest thou unto them in parables (symbols)?

"He answered and said unto them: Because it is given unto you to know the *mysteries* of the kingdom of Heaven: But unto them it is not given. Therefore speak I unto them in parables: because they seeing, see not (spiritually) and hearing, hear not (spiritually), neither do they understand (spiritually).

"But blessed are your eyes, for they see, and your ears, for they hear." But this inability of the disciples of Jesus to comprehend spiritual things was not wholly true of them—at least, not to all of them, and of some of the more obvious Arcana of the Word.

At a later occasion, when he presented to the Jewish multitude and to his disciples also those beautiful, symbolic pictures concerning the eating of his flesh and drinking of his blood, many of his disciples said: "This is a hard saying; who can hear it? * * * So that from that time many of his disciples went back and walked no more with him." The truth is there are *Arcana* and arcana, and some are easily soluble, while others

are more difficult of solution, and are obliged to wait for their solution in an age that is more advanced in spiritual things, and aided also by the lights of a *true science,* but not a *pseudo*-science, of which mankind has been afflicted too much already.

But what is the true intent and meaning of this very remarkable and terrible Myth of "Infant Damnation"—the eternal damnation of little, infant children, those whom Christ, on more than one occasion, set them before his disciples as the very highest models, as citizens of the Kingdom of Heaven? "And they brought unto him also *infants* that he would teach them. But when his disciples saw it they rebuked them. But Jesus called them unto him and said: "Suffer little children to come unto me, and forbid them not, for *of such* is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall *in no wise enter therein.*" And again: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

"And Jesus called a little child unto him, and set him in the midst of them and said: Verily I say unto you, except ye be converted and become as little children ye shall not enter the Kingdom of Heaven.

"Whosoever therefore shall humble himself as this little child, the same is *greatest in the Kingdom of Heaven,* and *whoso shall receive one such little child in my name receiveth me.*" It is such dear beings as these, so precious to the heart of the beloved teacher, that theology would consign to eternal damnation! Could spiritual antithesis, untruth and unreason further go?

Yes, it is very true, as science hath declared: "The Universe is governed by Law." But Law is but an expression of the Modus Vivendi of the Infinite Divine Being whom we call God.

The Universe is a manifold and many-sided Being, and all who desire to formulate some picture of Him to aid the mind in the contemplation of His character

use manifold terms of definition, as the artist who attempts to define a vast mountain takes his object from many viewpoints.

THE EVERLASTING GOSPEL.

"And I saw another Angel fly in the midst of Heaven having the *everlasting* gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice: Fear God and give glory to Him: for the hour of His judgment is come: and worship Him that made Heaven and earth and the sea, and the fountains of waters."

But this "Everlasting Gospel" is not the gospel of *Ancient Theology,* which is based upon the partial and symbolical sense of the Word, but is founded upon its scientific and spiritual sense.

Theology is but the *preliminary* and *preparatory* Gospel, the literal or A, B, C Department of human life and thought, that, like the preparatory department of the school and the college, are designed to get the pupils more fully equipped and prepared to enter the higher classes and departments of science and philosophy.

The Divine Word, as it was delivered to mankind by the great teacher, and practically embodied all that was essential in the teachings of all the great Reformers of mankind who had preceded him, was given to man in what may be termed an involved and dual form, viz., the literal or symbolical sense of the Word, and the *spiritual* or the full *scientific sense.*

In this dual arrangement of the involved forms of the Word the literal and Symbolical sense are necessarily obliged to occult and in greatest degree to conceal the interior and spiritual forms of the Word,

which lie within and behind the literal forms thereof, and constitute a dense, dark veil—the flesh—through which but few of the bright rays of the spiritual sense of the Word penetrate or pass. So that the person who is living in earthly life forms is in this way shut up within his own material body as in a sort of poison, through which he gets only partial gleams of the full spiritual light that come to him through the dense shell that invests him on every side.

"For now we see as through a dark glass. But then"—after the demise of the material body—"face to face."

This is peculiarly true of the lower forms of the racial infant, spiritual man, whose spiritual body is made up almost wholly of *animal knowledges and life forms,* so that, like his original prototype that is spoken of in Genesis, he is destitute of the moral sense of *right and wrong,* and remains in that spiritual estate until he has eaten of the *fruit of the "tree of knowledge of good and evil,"* which he, *as an animal man, is forbidden to eat,* and for the obvious reason that these *higher knowledges of good and ill,* if used freely by the animal man, soon dissolves, breaks up and destroys his life principles, and he is soon *en route* to death. It is for this reason, also, that many men and women of a high order of intelligence, and who are rapidly growing in a knowledge of spiritual things, are much troubled with disorders of the animal functions of the body. It is one of the natural consequences of that slow, gradual decomposition of the animal man that necessarily attends the spiritual transformation that takes place in the spiritual man (or body) whereby he is enabled, soon or late, to slough off the old Adamic man with all his gross foods, deeds, appetites and desires and to "put on—clothe himself with—the new man, which has been renewed in *spiritual knowledges* after the image (and likeness) of Him that created him."

That this was the form of death that the Adamic man was warned against by his Creator, and not the loss of his material body by what we ordinarily term

death, will become apparent if we take the statements of the Bible as our authority. For according to that account Adam (which means an *earth man*) did not *die* as to his *material body,* but lived in it for many hundreds of years afterward, "and beget sons and daughters."

For the Adamic or primeval men of the planet were not men of a very high order, but the very reverse. They were the very earliest and rudest forms of human life, and but two or three removes from the animal world out of which they had come up by recent incarnations.

They were little more than mere animals by nature, differing from them chiefly in their more erect and manlike forms, but with the moral and mental *status* of animals, though with the outward "image and likeness" of the Gods—that is, of men.

The Spirit of Intelligences, however, reckon the Gorilla and the Anthropoid Apes as the lowest forms of primitive man, and the *"missing link"* in the chain of being from animal to man.

That we have given the true sense of the term "Everlasting Gospel," given in the words of the text, Rev. xiv., 6, will become manifest if we reflect carefully upon its true spiritual rendering of the whole passage. For the Angel does not command men to worship the God of *theology,* but the God that is revealed *in and by his* WORKS. "Fear God and give glory to him: for the hour of his judgment is come: and *worship him that made Heaven and earth and the sea and the fountains of waters,"* viz., the God of Science, of Astronomy, of Geology, of Philosophy and of Reason.

If there be anything among all the knowledges of man that inspires in him the passions of unutterable love, adoration, worship, it is a contemplation of the Creator as exemplified and revealed *in his works. "An undevout astronomer is mad,"* says the poet Young. And it is *this God* that men everywhere are commanded to worship.

Yes, the Angel, in preaching the new and *"ever-*

lasting Gospel" to all that dwell on the earth, and to every kindred and nation and tongue and people," virtually enjoins upon all mankind that they no longer worship the God of Theology—the God that was taken from the Word when used in its *narrow, symbolical sense*—useful and even indispensable to the worship and to the welfare of man in the early periods of his existence, when he had the spiritual understanding of an infant, but now no longer useful, because he has outgrown them; so that now, in dwelling in these very narrow forms and uses of the Word, they terribly cramp his whole spiritual man and greatly retard his spiritual growth in all things.

Yes, this is what the new "Everlasting Gospel" doth *not* accomplish for mankind. It places no fetters on the human mind—the worship of this "God that made Heaven and earth and the sea, and the fountains of waters." It only uplifts the soul into a transport of love, worship and communion with an adorable Creator and Father, and enables him to realize that he is indeed a veritable child of his—a son of the Infinite God himself. "Oh, God," said the great astronomer, Kepler, as he was demonstrating the laws governing the planets in their everlasting flight about their great centre, the sun—"Oh, God, I am thinking thy thoughts after Thee!" And this is indeed the "hour," the fact and truth of his "judgment." Who that hath reflected much upon the vast inequalities and discrepancies that everywhere exist in human life hath not often had the sensibilities, yea, the very soul of him, bowed down with sorrow and anguish, and even filled with rebellion at what to him appears to be the injustice and unfairness of the Creator in his allotments of human destinies?

But if we will only be patient, and call to our aid the lights of true science to guide us in our investigations, we shall shortly discover that these vast discrepancies and differences that we see around us on every side are not to be regarded in the light of inequalities in any just and proper sense of that term,

but are disciplinary in their character and belong to the lower incarnations of the human plane.

There are so vast a proportion of mankind who are living in the lower and first incarnations, and who are incapable of looking into the great mirror of Life and seeing themselves as others see them. But time and repeated re-embodiments will, in God's good time, bear them up on to the higher and more beneficent planes of being. This little world of ours, when its people have once fully entered upon the new civilization in its higher and more perfect forms, will become an important sanitarium for the reincarnation and renewal of the bodies—both material and spiritual—of those who had lost them by a premature incarnation. How many a poor, spiritually *sick* human soul has been hunted to his grave, dying upon the scaffold or in the midst of the curses and tortures inflicted by the maddened and howling mob, who during his whole lifetime had striven vastly harder to stem the torrent of his appetites and passions than other thousands who have died in the "odor of sanctity," and with their ears ringing with the applause of millions? The vast differences and inequalities of every kind that exist among mankind is due to their lack of advancement. They have not been run through the "Mills of the Gods" as often as others.

When they have built themselves up by as manifold reincarnations as a Christ, a Buddha or a Lincoln, they will become endowed with an equal, if not an even possibly greater, power and ability.

Much depends upon the person, the work for which he is being prepared and the aid he gets from the powers above him.

And yet all of them were equally the handiwork of the same Infinite, Almighty Creator, Lord of the Heavens and the earth, and bear his own sign manual engraven upon every line and atom of their being!

Shall we say with certain ones of the older times, "The way of the Lord is not equal"? No! By no means whatsoever!

Christ, who better understood the secret laws that operate on mankind, bid his followers pierce their enemies through the *heart* in the spiritual sense of that word, as being not only the surest but the morally safest and the best for all parties concerned. "Father, forgive them, for they *know not what they do.*"

And in what way can we do a weak, ignorant and sick brother a greater service than to open his spiritual eyes in this instructive and saving way? Jesus himself put these grand and noble principles into practice under circumstances the most appalling, perhaps, that ever fell to the lot of man.

But the greatest, the sublimest of the moral forces that are concerned in all such cases comes to the man who *forgives.* The Angel calls the attention of the world to this message, which we have just quoted, and which he has been authorized to preach to mankind. It is the announcement of the ending up of the old Dispensation with all its ancient and imperfect forms, ceremonies, modes and phases of thought and action, and the formal introduction of the new Millenial Era and Dispensation, now near at hand, if there be any truth in the present strange and marvelous "Signs of the Times."

But man is a *Creature* and not a *Creator,* nor *self made.* He came up through and out of the animal world, which in its infinity of life forms had gestated man in his more primeval estates and conditions and were the stepping stones by which, under the directive energies of the Divine Mind, had enabled man to ascend through, from and out of the various orders, classes and species of the lower worlds of life on to the higher planes and spheres of his manifold and marvelous being.

Oh, if man only knew the real causes of these so wonderful, so strange, and yet so absolutely indispensable differences in the lives and the fortunes of their fellow men! Not "*Total* Depravity" or any other variety or species of *Badness.* But for the simple reason that the Creator of men, of worlds and their civilizations, like all other persons, requires *Time*

as one of the indispensable factors of Creative energy in the creation of man and his worlds, and plenty of it, too—first as an animal of a low type and order, second as one of a higher rank or physical man, and third as a spiritual being, or man in all his infinity of modes, forms, conditions and estates of existence.

But these spiritual forms and degrees of his being can only be attained by long ages of earnest life and work; manifold Reincarnations in terrestrial estates under disciplinary conditions, followed by long ages spent in spiritual soul life, devoted to the culture and growth of the spiritual side of him until he shall have attained the Godhood in the higher and highest forms of the Divine life of man and of God—after he has *sloughed* the last vestige of the animal and has ascended on to the higher planes of immortality and everlasting life! But while he remains upon the lower animal planes of being, there is one side of his nature that will always respond more or less to all appeals to the *animal* nature within him. It is the *human** side of him.

It is for those manifold and manifest reasons that Jesus enjoined upon his followers in that greatest of all his discourses on human ethics: "Ye have heard that it hath been said, 'Thou shalt *love thy neighbor* and *hate thine enemy.*' But I say unto you: *Love your enemies: bless them that curse you*: *do good to them that hate you* and pray for them that despitefully use you and persecute you!"

Thus it is to *"bruise"* the head of the serpent of man's selfishness, and then in turn to assist our offending brother—if he will permit us to help crush it also in himself; for by thus giving the *Adamic* or animal man a free hand, we disarm him and make a strong appeal to his nobler nature to come forth and assert itself.

This was what Christ did when he voluntarily sought the Jewish authorities and gave himself up to

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* The word *human* is from *homo,* and this in turn comes from *humus*—soil, earth.

be put upon the Cross, where the worlds could behold him hanging upon the Cross in illustration of that divine, world-compelling principle that years before he had announced in his sublime "Sermon on the Mount," and afterwards converted it into a grand object lesson to instruct, uplift and overcome the passions, hatreds and angers of the worlds and the ages of mankind. And that is what he is accomplishing now at this very time. His great and glorious example and words, holding thus the mirror up to divine nature, furnishes a center of crystallization for the Amorphic and disorderly masses of mankind, that as a point of attraction grows more potent and commanding as the years and the ages roll onward.

Could the Great Teacher have taken singly the mob that put him on the Cross, they could never, any one of them, have touched a hair of his head. It was the *hydra* of the mob that crucified Him, whose mutual hatreds and passions were whetting each other, and gave no opportunity for poor, weak, human nature to assert itself. But it killed poor Judas at the first shot.

We could give many examples of the operation of this divine, holy principle in human life, but will content ourself with a single one. Sir Walter Raleigh was at one time challenged to fight a duel by a rash, hot-headed young man, who had taken some high offence at him. Raleigh refused to fight him, whereupon the young man spat in his face!

Taking out his handkerchief he calmly and deliberately wiped it off. "Young man," said he, "if I could as easily wipe your blood from my conscience as I can remove this indignity from my face, I would this instant take your life!"

But such an exhibition of heroic forbearance and self-restraint was more than the arrogance of the young man could bear up under, and he immediately fell upon his knees and begged the forgiveness of the old hero. It is this moral grandeur of soul, this sublimity of compassion, sympathy and affection, that is the glory of the human character. *"In hoc signo."* Yes, it is truly *in* this that we must conquer.

And if I am lifted up from the earth, I will draw all men unto me." It is the spiritual leaven that, descending from the sublime heights of Divine Love, tenderness and compassion, that in God's all good time will become the whole race of mankind.

"Master, who did sin this man or his parents that he was thus born blind?" "Neither hath this man sinned nor his parents: But that the WORKS OF GOD should be made MANIFEST in him." What! is God the *author of evil?* Yea, verily it is just as the beloved Jesus taught his disciples in regard to this unfortunate blind man. "I form the light and create darkness. I make peace and *create evil. I, the* LORD, *do all these things.*"

Yes, and not until we have mastered the infinite problem of how the eternal God is, as stated by Jesus and Isaiah, the *author* of ALL things, can we begin to comprehend the vastness of His plans for the Creation and Salvation of mankind.

If now we have the candor and the freedom of soul to admit the mighty truth of the statement thus laid down and established by the great Teacher, we may begin to see that *crime* itself is less a *fault* than a *misfortune.* Indeed, the greater the crime the greater the misfortune.

Did not the wise Socrates say: "Vice is ignorance" (concrete) and "Virtue is knowledge"—yea, organic knowledge? We must lift up the sinner, first into the light of our intelligence and afterward into the light of our love, sympathy and compassion. And if it be a real misfortune to be born blind physically, how much greater a misfortune must it be to be born morally and spiritually blind!

We necessarily regard such a being as a Durant or a Holmes as a moral monster, and so he is. But the causes that created them were put into them before they were born. They themselves were greater *victims* than were *their* victims. Their crimes were but an expression in time and world of forces most of which were put into them before they were born. The latter

were innocent people, who, upon entrance into spirit life, went and joined their friends in that life, and there was the end to their misfortunes. The former, on entering into the other life, went into a state of terrible darkness, sorrow and remorse from which it may require ages to fully recover.

The treatment by society of these *waifs* of the two worlds is in general of the very worst. Instead of being calculated to "plant eyes" in the moral and spiritual nature of man, it does the other thing. It maddens and blinds them to the light, beauty, grandeur and glories of the moral and the spiritual universes of the living God and Father of all mankind. Society lights upon a man with very weak and imperfect sight. It shuts him up in one of those abodes of moral and spiritual darkness called *prisons*, where they contrive to put out what little sight was in him.

We must preach and practice, too, this higher, newer, nobler *"Everlasting Gospel"* that the Angel which John saw "flying *in the midst of Heaven*" was commissioned to preach unto all that dwell on the earth, and to every nation and kindred and tongue and people."

This expression, "Flying in the midst of the Heavens," does not refer to spatial conditions, but to the religious and philosophical conditions and estates. Christianity, when it has once passed beyond its present symbolical conditions and has been expanded into its philosophical and scientific phases, will become a universal religion and philosophy in one, and the warfare that has existed through the ages between science and religion will forever end. And the New Christianity will become the Central Religion of Humanity, and identical with civilization itself.

Yes, how sublimely grand and glorious will be that religion when it hath cast off the child clothing imposed upon it by the infant spiritual understanding of the early ages, has put on the dress of manhood, and no longer worships the spectres of a dead and dying theology, and "worships Him that made the Heavens and the earth and the sea and the fountains of waters."

It is the "New (spiritual) Heavens and the New Earth" that John saw in his vision, "wherein dwelleth righteousness."

IN THE BEGINNING.

"In the *beginning* God created the heavens and the earth."

If we are to assume that this statement in Genesis is a veritable inspiration from the sages of spirit life—and we see no good reason to doubt it, despite all the animadversions of infant and very fallible human science—we are by no means obliged to take this word "beginning" in any absolute sense; but, on the contrary, in a very limited and finite one. Worlds, like men and all other created beings, have a "beginning"—are born into existence, run through all the various stages of their various life forms, grow old and die. But the infinite and the absolute eternal have not either beginning or ending, save in the forms of life through which all its children, born of time, are obliged to pass.

We must ever bear in mind, too, that all inspired communications from the high spheres from which all true inspiration comes is very highly symbolical, and it is very necessary for him who would rightly interpret symbols to get back behind and to find the real and the true and the *full* meaning of the symbols God purposes to more fully reveal to mankind.

For what, let us here ask the question, is a symbol? It is one of the sides (only) of a many-sided truth—too many sided for the infant spiritual man to comprehend in its entireness, and so the sages of the higher worlds place it before him in "installments" of the Divine Word, that he can better comprehend, and

keep him drilling away at so much of the whole meaning as he can fully grasp, and keeps him at it until he hungers for something more and better. The two knights in the fable who passed by the shield set in the middle of the road, but went by it on opposite sides of it, and came near splitting each other's skulls over the question, what sort of a shield it was, whether a golden or a silver one, supply us with a very good illustration of the way men of half truths are often obliged to wrangle over complex and many-sided principles—"and worry and devour each other" over their true meaning, where each of the parties involved are looking at them from different standpoints all the while. "Most men are but halves and quarters of men, and, misunderstanding, accuse each other," said a wise Frenchman.

The picture of a human being is but an example of one of these symbols of poly-sided truths, one of which is given in the picture, while the others are invisible from the present viewpoint of the beholders. All other sides of the question, What is man, whether exterior or interior sides of it, are invisible to the eye from the present position, and will forever remain so until the beholder shall have shifted his standpoint on to higher planes of being.

"So all grow old and die."

It is the voice of Nature—the ultimate destiny of all created beings, whether material or spiritual. For, as already shown, *creation* is only another name for *organization*—the putting into organic forms of use the great, raw, inorganic forces of the universe; and when they have fully subserved that use—have exhausted these life forms of their utility—they die. Otherwise they would be in the way of new forms destined to take their place when fully matured.

The sun, that traverses "space" with manifold times the velocity of the swiftest cannon ball, to procure the raw materials upon which he subsists, and warms and lights the giant worlds that are anchored to him, not only accomplishes this vast and important function in this way, but by the same procedure he frees him-

self from the ashes of his fires (electro-magnetic), which would otherwise extinguish them, and in this manner would soon destroy all life not only upon our own little world, but upon all the other worlds that are warmed, illuminated and sustained by the solar orb in his long and mighty journey through the depths of space.

For the great and glorious sun does not, as science has wrongly declared, feed his dependent worlds with foods and forces derived from a self consumption of his own materials, as mariners are sometimes forced to consume portions of the ship that is to bear them home for lack of other fuel to keep them warm. It is a function and not a consumption of his own materials that supplies him with the vital forces and foods that sustain his eternal fires, both for himself and all his worlds, and these foods and forces are not wasted and exhausted in a vain effort to heat up all surrounding space, as science would have it. But, being of a magnetic and electric character, are drawn out by an electric attraction simply to the worlds themselves, and only in sufficient amounts to chemicalize and convert them into *caloric* heat and light within the atmospheres of the various worlds that are dependent upon him for their daily foods, but wastes none of his forces to illuminate and warm up the vast cold regions of space that those worlds occupy. He gathers up the raw materials of his foods both from surrounding space and from the infinite life forces that eternally flow into him from Deity Himself. According to the statements of those who have made the ascent of high mountains, it gets colder and *darker* as one ascends. The farther one gets above the earth and toward the sun, the thinner become the atmospheric forces that chemicalize the solar rays and convert them into heat and light, so that when the traveller has attained a great height he sees the sun as quite a dull orb that has to a great extent put aside the intense and painful character of his rays, so that even at midday of the brightest days it becomes colder and darker, much like the twilight.

Another of the serious errors of science, as it seems to us, lies in the supposition that the planets situated most remote from the sun must of necessity enjoy but a small amount of light and heat from him.

But if we consider the fact that the amount of heat and light enjoyed by the people of these distant worlds does not come to these worlds in the form of absolute heat and light, but, as we have seen, in the forms of electro-magnetism, and that these rays of the solar orb are attracted to the various worlds in kind and quantity, and in proportion to the conditions of the atmospheres of those worlds, why then it becomes plain to see that an infinite and all wise Creator, who himself dwelleth in and *is* "light ineffable," will have no difficulty whatever in constituting these atmospheres chemically to make compensation for the distances of the various planetary bodies, both new and remote from the sun, by graduating the light-producing elements in each atmosphere, not only in harmony with the distances, but also with the sizes of the orbs that, with the sun, constitute our solar system. Otherwise it would be quite impossible for the Creator to get up a well-ordered and well-arranged system in which some of its inhabitants should not suffer from excess of heat and light while others would experience great inconvenience from the opposite conditions of cold and darkness.

It is a great mercy to mankind that the worlds were created by an infinite and all-wise God and not by the materialist with his chance-world and pull-haul of mud.

"I do not see any God in your system of creation," said Napoleon to Laplace, who had presented him with a statement of his views upon the "Nebular Theory of Worlds." "Sire, it does not require any God," replied Laplace.

And yet it is said of the great astronomer that he never uttered the name of the Supreme Being without removing his hat!

Said a warm devotee of the "*Nebular* Theory" of the origin of worlds, "Given matter and gravity, and all the rest is easy," referring to this half law, half chance theory of creating worlds.

Just as if gravity could so *proteize* itself by acting at one time in its usual way of seeking the center of the cooling, contracting body; and again, *"presto, change!"* switching off, side tracking a ring of matter from the mass of the cooling body, and arresting its movement centerward and allowing the balance of the mass to continue on, fixes it stationary as to the retreating mass, rolls up the ring into a sphere and repeats these self-transformations at certain way stations along the path of the cooling, retreating mass in accordance with a law indicated by the astronomer Bode!

Could distress itself go farther in its extremity to find a substitute for the directive intelligence, wisdom and power of an eternal God?

The account given in Genesis of the creation of the world is a beautiful myth, and a very general statement of the order of procedure employed by the creative wisdoms (let us make man) in the evolution of our dear old Mother Earth—and very likely similar to the methods pursued in the creation of all other worlds.

Materialism, fresh from the labors of concocting new and strange laws for getting rid of an intelligent, all-wise Creator, by ostracizing Him from His own glorious works, ridicule the idea of creating a great world like this in *six days!* But the fault lies in a great measure at their own doors. Not being able to penetrate beneath the literal and symbolical sense of word, they take the symbol for the *entire fact* and laugh at their own mistakes.

The geologists of spirit life inform me that the "day" spoken of in Genesis is not our diurnal one of twenty-four hours, but an astro-geological one of 750,000 of our years! So that the time included in the "six days" amounts to four and a half millions of years, which is quite a long period. even in geological time. But if we consider the fact that this creative period spoken of in Genesis does not begin until a time that is *after* the work of constructing the planet has pretty well advanced, the part remaining to be done being chiefly the evolution of vegetable and animal life on

down to the time when man made his appearance upon the world, we shall discover that this 4,500,000 of years is but a part, and possibly a small part, assigned by the creative wisdoms in the creation of the world and in the development of its flora and fauna.

This will become more apparent if we reflect that the manifold and varied forms of plant and animal life that inhabit the globe are not the result of infinite ages of infinitesimal increments of change; but are due to transformations that take place within the brief cycles of months and even days, as we see them constantly taking place in the plant and animal life about us in the less permanent species or *varieties* of animal and vegetable life of the world.

No more conscientious and painstaking scientist has ever wrought in his field of labor than Mr. Darwin, to whom the world is vastly indebted for the work he accomplished in removing the shackles from the limbs of science, and made it safe for the honest investigator to freely pursue the paths of science without fear of *auto da fé!*

But Mr. Darwin, after a long life spent in experimenting, could never produce a single permanent species. But what are *varieties* other than *variable species,* some of which in truth are very difficult to make vary? And it may possibly be true that had Mr. Darwin been permitted to carry on his investigations much longer he might have found one. But his inability to discover any may be due to some law of *parsimony* in nature, due to the fact that such changeless forms of plant and animal life were created in the early ages of the world before its soils had become receptive of those stimuli that impart higher and more prolific powers of generation to the individual. But however that may be, we deem reincarnation to be the ample, absolute and perfect law that underlies the entire subject of the variations and other changes that take place in vegetal, animal and human life, and the principle involved in which extends also to the higher and more perfect metamorphoses that exist upon the higher planes of spiritual

and celestial life. For the Supreme Being is *one* and the law under which He reveals Himself is also *one,* but one that manifests itself under infinite variations—one of the illogical theories that have come down to us from the infancy of the race.

Indeed, if this theory be true, why, then, this vast universe of the living, infinite God that hath hitherto been regarded as also infinite, both in numbers and in extent is in reality growing in both these respects at an amazing rate, i. e., in *population and in extent,* for the one necessarily implies the other. In other words, if this infinity of worlds that we behold in every part of the sidereal heavens are employed in the same or similar office as our own; if they are nurseries and kindergartens for the creation of new men and new women—and from all that we can learn of them this appears to be the office which they are destined by their Creator to fulfill—why, then the human mind is unable to escape from a conviction either that the spiritual worlds whither all these vast Amazons and Mississippis of population that come from these unnumbered worlds go to discharge their infinite multitudes of "waters"—these spiritual worlds also must, like the vast new populations they are destined to provide room for, be growing and extending in a marvellous rate! Or that the life of each of these new beings is of comparatively limited duration, and finds somewhere, some when and somehow another end to this cycle of our existence, where it can pass out of it and thus relieve the wonderful *plethora* created by the vast crowd of new beings that are forever pressing upward, on to the higher planes of existence from the worlds below! We in truth can see no logical way to escape from such illogical and untenable theories concerning the purposes and uses that man is evidently designed by the Creator to fulfill in the functions and forces of universal life.

The words, *"In the beginning,"* refer not to the commencement of absolute or infinite time, as has already been shown, for no such absolute "beginning" has ever taken place nor could take place. For if the universe or God ever had to *begin* in order to exist at all, what

was there anywhere at that time, if we may be allowed the expression, out of which to create a God, and who was there to do the work?

The greatest and most terrible mystery of all life is how it ever came to exist at all; how there came to be any God, any universe whatever. In the presence of so insoluble and unsearchable a mystery the loftiest spirit of man forever folds its wings and bows its head! We can only rationally conclude from a careful study of His manifold and marvellous works that He is all wise, infinite, eternal, omnipotent and unchangeable as to general laws by which He administers the worlds, but that this fixed and stable condition of the forces that go to make up His Being do not interfere with any reasonable understanding of His freedom of action in the affairs of creation, since it is in the light of such freedom of work that He reveals Himself to all His children, the Father to the Son, the *whole* unto the *part,* since the Father could in no way fully disclose Himself to His child without stamping upon his tender, infantile nature the principal forms and characters of His own immutable and eternal being.

One of the seemingly insuperable obstacles in the way of believing and accepting the views of those who entertain the notion that every human being that is incarnated in this terrestrial life of ours is a veritable *"novus homo"* or *new man,* that has never had an existence in past ages, but is destined to live on eternally in the future. For if this view of things be the right one, and if all other worlds are performing a like office, viz., are engaged in the work of creating new beings, new men and women, who are destined to live and move on in an unending cycle that hath *one end,* viz., an absolute *beginning,* but will never be able to find another or terminus.

DO THE SCRIPTURES TEACH REINCARNATION?

"I am the root and the offspring of David, and the bright and morning star."—Rev. xxii., 16.

In treating this doctrine of the Reincarnations of Man, it will be our purpose to pass by many of those passages in the Bible which are held by some to teach this doctrine, and which, if they are really designed to do so, refer to it in quite a vague and uncertain way and thus partially destroy the force of other passages in it whose meaning is so plain and obvious that their true intent and meaning can hardly be mistaken. And probably no better text can be found to begin with than the one that relates to the man who was born blind and was cured by Jesus, and concerning whom His disciples came to Him afterward and inquired: "Who did sin, *this man* or his parents that he was (thus) born blind?" Jesus replies to the question that was put to him by His disciples by placing the responsibility where it justly belongs, viz., by the Creator Himself, who made him.

There is yet another question that comes up in connection with this inquiry of the disciples, and just now is one that we moderns at least feel a deeper interest in than in the other, and that one is the implied question of pre-existence and reincarnation that is indirectly involved in it, viz., whether this loss of sight in the blind man was the result of some crime or other sin that the person had been guilty of in some prior existence.

But the inquiry put by the disciples is one that could have been advanced by one who fully believed not only in the Oriental doctrine of pre-existence, but also in its companion doctrine of the reincarnations of man.

It not only implied a belief in these all important views concerning the life of man on the part of the

disciples, but more than all this it implied such a belief on the part of Jesus himself, and also a further belief on their part that Jesus so believed and that they had been made aware of the fact from the character of His previous teachings.

No one not a believer in these doctrines could have asked such a question, and no one who was so great and distinguished a teacher of mankind as was Jesus could have failed to correct the views of His disciples upon so vital a point, involving as it did the entire spiritual interests of the human race. To have omitted so important an occasion to correct the opinions of His disciples would have been a serious mistake, if not worse, against the very highest spiritual interests of mankind, His disciples included, whose teacher plenipotentiary He professed Himself to be.*

This entire silence on the part of Jesus regarding so great and vital a doctrine in religion and philosophy can leave very little doubt in the minds of all candid men that He fully agreed with His disciples in these views, which were held not only by all intelligent Jews, Greeks and Romans who were the contemporaries of Jesus, but was, moreover, the leading belief among all the civilized nations of His times, and still continues to be such down to the present time.

If it be so great a heresy as the church of to-day would have us believe, how would it have been possible for Jesus to have failed to seize the important occasion thus offered Him to set not only His disciples, but the whole Christian world, right in these so radical and vitally important doctrines?

A single brief sentence from Him at the time would have settled the question for all Christendom and for all time.

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* "I am come *a light into the world* that they that see not might see and they that see might be made blind." Such is the tenor of all His claims concerning Himself, and to have omitted the opportunity to set His disciples right upon so vital a question, and the world through them, was something more than a mistake. It would have been a betrayal of civilization itself!

But the doctrines of pre-existence and reincarnation are held forth in the Scriptures not alone by indirect testimony of even the strongest kind. Neither does it lean upon a single text for its support, but upon *many,* and in the plainest words that human language can give utterance to.

In Jeremiah, chap. i., 5, we find this passage: *"Before I formed thee in the belly I knew thee,* and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations."

Surely, those are words plain enough so that he who "runs may read." Referring to John the Baptist as representing the prophet Elijah as Elias by incarnation, as the Jews had long expected to come in that way, Jesus said, Math. xi., 14-15: "If ye are willing to receive it, this (John the Baptist) is Elias which was for to come. He that hath *ears to hear,* let HIM hear."

Again in Math. xvii., 12: "But I say unto you that Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them."*

Then the disciples knew that he spake to them of John the Baptist. Again in John, 1st chapter, verses 6-10: "There was a man *sent from God,* whose name was John. The same came for a witness to bear witness of the *Light* that all men through him might believe. He was *not* that *Light,* but was sent to bear witness of that Light. That was the true light that lighteth every man that cometh into the world."

In John x., 36, and elsewhere, Jesus applies similar language to himself: "Say ye of him whom the Father hath sanctified and sent into the world, *thou blasphemest* because I said I am *a* son of God?"

(This passage in John has always been wrongly translated. Not THE *Son of God, but a* son is the proper translation; but *a* son—ONE *of the Sons of God*—is

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* This Elias, or "John the Baptist," appears also with Moses *after his assassination* by Herod, and converses with Jesus at the transfiguration, so that at the time of the transfiguration of Jesus, Elias could have been but a little time in spirit life after his murder by Herod.

the true rendering of this text.) The translators have always strained this passage, as they have some others, to make it appear that he laid claim to being the Infinite God himself, instead of being "made like unto His brethren," one of the Sons of the God, as the Scriptures declare.

Did he not teach all to pray: "*Our* Father who art in the heavens"? As much "*our* Father" as he claimed Himself to be. And the view should not lower Him in any view or degree whatsoever, but it does elevate man and doth show forth the glory and grandeur of the destiny that awaits him in the future. "For he took not on him the nature (even) of angels: but he took on him the *seed of Abraham.*"

Yes, pre-existence and reincarnation, its companion doctrine, form the keynote of John's gospel, and if we take them in connection with the metaphysiology of the Divine Man which runs all through its wonderful pages, but more especially to be found in that last address and prayer of the Master, to be found in the vi., x., xiv., xv., xvi. and xvii. chapters of John, it makes his gospel the most interesting and authoritative exposition in symbolic language of the metaphysiology of the divine, spiritual God-man to be found in the whole world.

As containing the true metaphysiology of the Divine Man there is nothing to be found elsewhere in all the writings of the sages of the past that can be compared with it—not even in the works of the great Greek philosopher, Plato-Socrates. But some one will say this doctrine of pre-existence, so far as the Scriptures are concerned, applies to one, and only one—to Christ Himself, the very God. On the contrary, as we have already seen, not only is the prophet John spoken of in this relation as one who, like Christ, was "sent from God," but so, likewise, is the prophet Jeremiah. We refer the reader to Jer. i., 5: "Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee and ordained thee a prophet unto the nations."

That Jesus never intended to assume any super-

human character or powers is all too plain from the entire spirit of His teachings.

When Jesus, after His resurrection, meets Mary at the sepulchre, he saith to her: "Touch me not. But go to *my brethren* and say to them, ascend to MY *Father* and YOUR Father and to *my* God and *your* God." And it is equally plain that His disciples regarded Him in the same light, as a man "sent from God"—a minister and teacher plenipotentiary sent from the great Fatherhood of the vast, infinite societies of the spiritual world and bearing with him and from them the elements of a new dispensation, whose evolution involved the spiritual welfare of the whole human race. "Wherefore *in* ALL *things* it behoved him *to be made like unto his brethren,*" saith the Apostle Paul.

The assumption that Jesus is the Supreme Being in its totality—He who inhabits the whole material universe of God—is not only contrary to all reason and sound sense, but is wholly unthinkable. But, as Mr. Webster once said: "There are those who can reason against the sun!"

"Before Abraham was I am"! No grander expression ever fell from the lips of man. But what Jesus intended to say by this beautiful expression was that He was a more advanced spirit in the organic societies of the spiritual heavens—ranked higher in the knowledge of spiritual things than Abraham.

So also John, who ranked himself below Jesus in the spiritual heavens, as well as in the world. "This is He of whom I spake. He that cometh *after* me is preferred *before me,* for he was (in spirit life) before me, whose shoe's latchet I am not worthy to unloose."

Jesus was one of the ancient Fatherhood, and had more extended experience in universal life; had passed through a greater number of incarnations in the present order of the world's material and spiritual estates. Hence he was the one chosen as a more advanced member of the Fatherhood, and the one best prepared to lead the

very important movement originating in the spiritual heavens and with the *Vatera*, or Fathers of the race, to establish a more perfect religion and the primal truths of a higher philosophy and a more scientific spiritual system than any of the great Avaters that had preceded him.

Among the passages in John to which we desire to call the attention of the reader are several that refer to the physiology of the divine spiritual man. For in truth and verity "there is a natural (material) body and there is a spiritual body," as saith Paul. And as there is a *physiology* of the natural body, or *soma*, so in like manner is there also a metaphysiology of the metaphysical body, or *psyche*, or *spiritual body*.

The first to which we refer the reader is in John vi., 51-53: "I am the living bread which came down from Heaven: if any man eat of this bread he shall live forever, and the bread that I shall give him is my flesh, which I will give for the life of the world." The Jews said among themselves: "How can this man give us his flesh to eat?" Jesus in reply said to them: "Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

We come now to a very remarkable passage that is found in Rev. xxii., 16, and is the very last word He has ever been known to give utterance to since His return to spirit life at the time of His resurrection: "I, Jesus, have sent mine angel to testify these things in the churches: I am the *root* and the *offspring* of *David* and the bright and morning star."

Jesus here, in the fuller light and more perfect revealment in spirit life as to his rank and office in the great forces of civilization, undertakes to define Himself more perfectly, and to put aside the errors, many of them, into which so great a number of his followers have since fallen, both in apostolic and more modern times.

When Jesus refers to Himself as being the *offspring* of *David*, the whole world knows what He means, both church people and unbelievers. Though twenty-

eight generations of men had come in after the time of that Jewish king, and before Jesus' time, He was still reckoned as the *"offspring"* of David, and *was* such in the true spiritual sense in which it was intended to apply. If now we will only allow the same rules of exegesis to apply to His other declaration, that He was also the "root" of David, we shall not only see that He intends, by so saying, to assert that He had also incarnated at one time, and *that,* too, in past time, in the same family of that Jewish monarch, and hence constituted himself as the *"root"* of David. For the word root as applied to human beings, signifies *"ancestor,"* or *"progenitor,"* as defined by Webster, and these two meanings are the only ones he gives.

In this manner the beloved Christ refers to two of His own terrestriations, or incarnations, in material life forms, not intending, however, that it should remain as anything else than as one of the *arcana* of the Word, until mankind at large shall have arrived at a larger and more perfect spiritual understanding, when not only this, but many other occult forms of the Divine Word, will be made clear to the perceptions of mankind.

The church authorities of the spiritual world are in some respects holding back the various churches of the world in the perception and understanding of spiritual things, and are holding them in the liberal and symbolical sense, and for the benefit of the lower races and classes of mankind.

It is not intended by the spiritual leaders of the church in spirit life that mankind shall fully and practically embrace this and many other doctrines of the Word until they have advanced to a deeper and more spiritual perception of the Divine Word, not only as it exists in our own scriptures, but as it has also been given in all other religions and Bibles in all the world and in all ages. Jesus recognizes this important truth when He says: *"Other* men have labored and ye—His disciples—have entered into their labors."

Until mankind at large has in this manner become

more spiritually advanced concerning the great laws of metaphysiology, it would be somewhat of an injury to them to be brought too closely in contact with some of the religions of the world. Hence the spiritual restraint in which the churches of to-day are still held.

For in all truth and reason the infant spiritual man cannot properly comprehend, and spiritually digest, the spiritual foods of the more adult spiritual man, but must be fed for long ages on the *milk* of the *spiritual* foods, and cannot take much or many forms of the spiritual meats and breads that are "spiritually *discerned*" and eaten by the older and more advanced spiritual men and women.

Such must subsist upon the milk of the Word, and other simpler forms of spiritual foods. It is for such reasons that the spiritual heads of the church in the spiritual heavens have retained the church militant in the world for so long a period of time, living upon the diluted forms of spiritual nutrition, such as are found in the s*ymbolic* and other literal forms of the mere husks of the Word.

The interpretation of the sense in which Jesus intended the word *root* should be received by the churches in all due time is confirmed in a manner in Rev. xix., 12. Speaking of the man Jesus, John says: "His eyes were as a flame of fire, *and on his head were many crowns.* And he had a name written that no man knew but he himself."

This passage in Revelation, were it taken literally, would involve the greatest absurdity. But when it is properly understood spiritually, contains a beautiful *arcanum.* The "many crowns" spoken of in this remarkable passage refer to the many crowned existences, or re-incarnations, which He had experienced in the past.

That this is what it is intended to represent we shall refer the reader to Rev. ii., 10:

"Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison that ye may be tried: and ye shall have tribulation

ten days; but be thou faithful unto death *and I will give thee* A CROWN OF LIFE!"

Again in Rev. iii., 11: "Behold I come quickly: *hold fast that which thou hast, that no man take thy crown.*"

The victors in the gladiatorial sports of the ancient Romans were *crowned* with laurels, and those who triumphed in the Olympian games of the Greeks in like manner were similarly crowned. So in the spiritual world a similar award is given to the man who, at the end of a well-spent life, has triumphed over all his foes. He is entitled to and receives a crown at the end of each of his terrestrial reincarnations.

But these views concerning the pre-existences and the reincarnations of the Divine Man are quite as strikingly referred to in Micah v., 2, which reads as follows: "And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he *come forth* unto me, he that is to be a ruler in Israel: whose *'goings forth'* have been *from of* old—FROM EVERLASTING." How grandly, gloriously beautiful the expressions!

These expressions, "come forth," "goings forth," have a distinct and peculiar sense, and refer to the cycles of re-births and re-embodiments that Jesus, like all other very advanced men, had experienced in his past eternities of being. In John xvi., 28, Jesus uses the same expression: "I 'came forth' from the Fatherhood (or Vatera) and am come into the world. Again I leave the world and go to the Fatherhood."

Man in his terrestrial estates is but a spiritual infant, a veritable "Son of God," and as such belongs to the spiritual childhood of the race.

In his nearest approach to the animal world, he is very little if anything more than the spiritual *larva* of a man. As he advances, however, into the higher and more advanced degrees of man by repeated incarnations in terrestrial states, he at length becomes sufficiently progressed to enter the lower degrees of the vast divine Fatherhood of the race which filleth the entire spiritual heavens with their light and glory,

as spiritual Suns that create, warm and illuminate the spiritual and terrestrial worlds and universes of the infinite life of God. That we are not mistaken in attributing so vast and wonderful power to angelic men, let the reader refer to Dan. iv., 17, and also to the entire Apocalypse, where John is shown the marvellous power possessed by these angelic men.

Again, if we follow out this idea of the Godhood and if its infinities of societies and of angelic men, we can do no better than to refer the reader to the 82d Psalm, 6th verse: "I (Jehovah) have said, *Ye are God's* and *all of you are children of the Most High.*"

Jesus himself indorses this view to the fullest extent when on a certain occasion, the Jewish mob were about to stone him for what to them appeared to be the sheerest blasphemy. Jesus replies to their charges of blasphemy by quoting from this Psalm of David's, and giving to it His full sanction, and emphasizing it by appealing to their sense of the sanctity of the Scriptures in which it was written: "Is it not written in your law, I said ye are God's." Now if He called them Gods to whom the Word of God *came,* viz., the common people. Say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am *a* Son of God—not the Son of God, which is a false translation.

Yes, in this mistranslation of the words, "Son of God," which has no article, definite or indefinite, but which was prefaced by the definite article the is to be found one of the principal errors in the translation that go to make Christ to appear to be *the Son of God* in a special and separate sense from the rest of mankind. It adds vastly to the greatness, grandeur and glory of the man Jesus, if we accept Him, as did His disciples, as an "elder brother," and hence as one that had passed through many and great experiences in the realms of being, and had come down into our little world to instruct its people in their low, ignorant and savage conditions.

WHERE AND WHAT IS HEAVEN?

"Heaven lies all about us in our infancy," says the poet Wordsworth, referring to it in the spiritual sense of the word. It is also quite as true in the *literal* and scientific sense. The spiritual heavens of our planet surround the earth in a series (seven in number) of concentric spheres or zones that extend sixty degrees north and south from the equator toward either pole.

These zones or belts are placed at different distances from each other and from the earth, varying from fifty miles near the earth to many hundreds of miles each, for the higher spheres, as I have been informed by my celestial teachers.

These spheres or zones, as they are termed in spirit life, are very much like our own earth for the first and second spheres.

They are not only provided with mountain systems very much like those of our own world, but also with streams of water, hills, valleys, lakes and seas.

These lower spheres—the *first* and *second*—have not in past times been subject to much improvement, having been abandoned by the higher classes and given up to the lower and very lowest elements of humanity, as they have been upon the earth plane itself; and it is this abandonment of the lower spheres to the lower castes and classes, thus practically converting them into the dens, prisons and the slums of spirit life, that has given these dire abodes of spirit life their terrible reputation during the long past ages, down to quite recent times. But within the last three-fourths of a century a new order of things has been growing up amid those dread abodes of spirit men—originated and put in operation by the wise and the good of spirit life, who are now earnest and active in the work of cleaning up and putting in order all parts of the spiritual lower worlds and making them fit abodes for human kind. Schools, colleges, lyceums, societies of various kinds have been established for the instruction

of all classes. The Salvation Army, which is one of the very greatest of the educative and uplifting forces of the life of man, originated in the spirit world, and is among the greatest, if not the very greatest, of the healing and holy influences that are leading the people of the spirit world to a newer and a nobler life.

General Booth, the man who inaugurated the "Salvation Army" in our world, received, and still receives, his inspirations from the good, the great and the wise philanthropists of that world, and is wisely pursuing the same means and methods employed by them in the work of elevating the ignorant and the fallen ones of earth.

Thousands upon thousands of the intelligent, wise and good of spirit life are engaged in this divine and holy work. They descend from even the very highest spheres of spiritual life by myriads to assist in these sublime and glorious labors. Among them are great numbers of the former kings, emperors and other worldly potentates who in this life oppressed and impoverished their peoples, but are now engaged in the far nobler and better work of aiding them in getting rid of their ignorances and their poverties and to become men and angels in the divine uses they are destined to fulfil. In this glorious work of elevating the people in the lower spheres the beloved "Master," who is the President of the Philanthropical Society of the Spiritual World, bears an active as well as an exalted function. Some time after his arrival in spirit life he went and "preached to the spirits in prison," as has been related of him by the Apostle Peter. But too dense and dark a cloud of ignorance hung over the lower spheres of the life of man, and the work of evangelizing those spheres was abandoned for the time, and was not resumed until a little more than a half century ago—fifty-five years—when the spiritual heavens were again opened to all who were able and willing to receive the new revealments from the spiritual world which, for the sake of the protection of the Divine Word and the infant spiritual man against the misconceptions and ignorances of both

worlds, and especially of those coming from the spiritual world, the spiritual heavens had of necessity been *closed* up until such times as the understandings of men and the progress of the sciences should render it safe to reopen them again, especially to such as are of honest, earnest and candid minds.

At that time Jesus answered and said: "I thank thee, Oh Father, Lord of heaven and earth, because thou hast hid these things *from the wise and prudent, and hast revealed them unto babes.*"

The doors of the spiritual world were opened during the time of the Master, and for a brief period afterward, during apostolic times, for the purpose of working those miracles which were wrought to aid in the establishment of Christianity upon a sure foundation, and were shortly afterward closed again until advancing science, and man himself, should have made a degree of progress that would render such vigilant guarding of the "gates of day" unnecessary for all advanced, intelligent minds, while prejudice and self-interest would take care of the rest.

For in deed and truth do "all things work together for good to them that serve God." Yea, *all* things. "From seeming *evil,* still educing good," in the words of beloved Milton.

I have been informed by my spirit guides that the *"zodiacal light"* which surrounds our sun and extends outward hundreds of millions of miles, according to some astronomers, is the true *basis* of our more permanent spiritual heavens. The spiritual heavens of our own little planet earth, with its seven concentric spheres, extends only about 1,500 miles outward into surrounding space. On the other hand, the solar spiritual-celestial heavens of our *sun,* when fully completed, will occupy many billions of miles in extent in its several axes—major, minor and transverse.

It is a spheroid, both prolate and oblate in form, that surrounds our sun on all sides of him, extending to vast distances beyond him, and, like the material earth's also, is one of the manifold attendant worlds

that surrounds our sun on all sides of him, extending through the infinite fields of space.

For our system of worlds, both the major and minor planets and their dependent baby worldlets, together with the sun himself, from a universe that is still very young; many of its parts are yet very incomplete; and the spiritual universes also share with the more material orbs themselves in their youth and their incompleteness.

But I hear some objector say: "Why is it that, if the spirit worlds, as you say, lie all around about us on every side, that we cannot *see* them?" In reply we will say that it is owing to the fact that *flesh* and *spirit*—matter and spirit, which amounts to the same things—are *spiritual incompatibles,* so that the one can not *see* or *"discern"* the other—neither the *flesh* the *spirit* nor the *spirit* the *flesh,* save in a very limited degree and way.

For there are *spiritual* incompatibles and *chemical* incompatibles, and the inability of the flesh to see or *"discern" spiritual* things, and the inability of the spirit to see and fully comprehend *material* things, has always been a very great mystery and a stumbling block to the greatest minds in all ages of the world as Paul, one of the greatest of theologians, has given ample testimony in his epistle to the Romans in chapters vii. and viii.

It is true they have a limited ability to cognize each the other, but a quite limited one indeed, especially so, in truth, in regard to the ability or more strictly speaking, the inability of matter to discern the things of the spirit.

Has not the *materialistic* philosopher been blindly and busily at work delving in the mud of earth and skies, looking for the source of all *spiritual* things without the ability to find them? As a *chemist* at an early day he informed the world that the oils of pepper and of turpentine were the same things, although poor, unscientific mortals were unable to see it, or rather to *feel* it in that light.

Poor *pseudo* science also made the same mistake

concerning the identity of the *white* diamonds with which the fair lady adorns her person, and the black diamonds with which she warms herself at the parlor stove. "They are the same!" says chemistry. Pseudo science endeavors to explain by saying that this marvellous difference in the physical properties of the twain substances is due to the fact that the minute globules of carbon, etc., are *differently* ARRANGED in the two substances, and hence the wonderful difference in results. But the philosophic mind whose eyesight has not been blurred by too much and long delving in nebular and other forms of matter to find the rootlets of the tree of knowledge will naturally inquire: "But how came it about that these hypothetical globules of matter have been so differently *placed* and *arranged* in the one substance than in the other, and what was the *placing force* that could *arrange* them so differently as to create such marvellous differences in the results?*

We look in vain in all the scientific works for an explanation of this wonderful phenomenon in the occult relations of mind and matter, a fact easy enough to "discern," if we can only lay aside our preconceived notions and examine the subject in the light of pure reason!

This mysterious force that handles the delicate globules of carbon so deftly, and with so wonderful and scientific exactness—what is it in truth, if not the *soul* itself that science hath been looking for these past thousands of years, and looking in vain, for the very true yet simple reason that it is not *physically "discerned,"* but *spiritually.* For all things that are

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* Wherever there is a *deed*—something *done*—there of necessity is a *doer.* Wherever there is an *effect* there is also a *cause* that produced it. Just as sure as night follows day, or the body which released from the hand falls to the earth.

And what are these occult forces that thus differentiate the two bodies of carbon in this wonderful way: what are they but two very different spirit souls that in some mysterious way have been for a time lodged in bodies of carbon, and in doing so were compelled to temper and conform them to their own forms and modes of living or *modus vivendi.*

hath both a *soul* and a *body* and the twain both see and understand, and yet eternally *misunderstand*, each other, since one of them, being but a product of the other, fits it so exactly as its material counterpart that unless the cognizant mind can discern the distinguishing marks that diagnose the twain, he will confound this mechanical coincidence of the twain as absolute proof of an exact coincidence of being. Hence a denial of the existence of soul. And hence this denial of the existence of a spiritual organic interior force, that, under the guidance of the higher creative energies of life universal, organizes and upbuilds all material things out of the raw material forces of chaotic life. This is where the materialist lost his way, and with his dim lantern, has been floundering around ever since in the mud and mire of the external world, taking another look to discover his lost path. But he will do vastly better bye and bye. He will go to the higher hills of life for a new standpoint and point of departure, and begin his search over again in pursuit of his lost path, and will extend his investigations, many of them, to fields that he never dreamed of before.

WHAT ARE THE HELLS?

IN VERY GENERAL TERMS.

They are the lower workshops of the race, where, growing out of his early incarnations in terrestrial estates and upon the human plane, he encounters vast evils, antagonisms, inharmonies, hardships, untold deeps of sorrows, pains, anguishes that often crush the very heart of man; he is set to work by the higher powers as a slave to man and even to nature herself in labors manifold and severe, to educate his mind, brain, nerve, muscle, bone, sinew and to give him the *will* as well as the ability to labor; and to put the steel and the granite into the deep foundations of his being, and to

give him that energy and hardihood that are indispensable to his requirements by enabling him to bridge over the eternities of existence that lie before him.

The creative intelligences of spirit life had dandled him upon the lap of nature; the whole habitable world within the tropics had indeed been a veritable "Garden of Eden," where his spiritual guides and teachers had provided "every tree that is pleasant to the sight and good for food." The tree of life also was in the midst of the garden, and the tree of knowledge of good and evil. He had nothing farther to do in order to live in abundance than to put forth his hand and pluck the fruits that nature had provided for him, and every animal want was fully satisfied.

It was during the pliocene period of Tertiary times that man made his advent upon the planet, and there was an almost tropical climate over the entire planet nearly to the poles, and tropical fruits grew in abundance for the use of animal man over the entire area of this vast garden.

But man, though he came forth from the animal world, which was the scaffolding by which the creative wisdoms had built him up, and his whole nature was animal-like in character, was something more than a progressed ape.

God, the supreme architect of the worlds, though making use of the *"dust of the earth"—protoplasm*—as his building material, yet ere he completed his divine labors in creating man, he "breathed into his nostrils the *breath of life"—the divine pneuma.* "And man became a *living soul"*—a vastly greater and more advanced being than any of the animal forms below him and out of which he sprang.

But there came a time when man could no longer be permitted to live upon the labors of others, eating the fruits of the labors of the gods and lying around in the shade when satisfied with abundance, like any other mere animal, without spiritual intelligence, without thought, without reflection and without the ability to discriminate between good and evil—a little, though not much, above the mental and moral status

of the higher orders of the anthropoid apes. The child has to be weaned from this state of being dandled forever on the lap of mother nature, and set to work to earn his own living by his own labor, and very hard labor it has proved to be.

The serpent, that most "subtle," crafty and insinuating principle in the interior of the life of man, is prompted to tempt him to *"eat of the fruit of the tree of knowledge of good and evil,"* that, like the tree of life, grew in the garden of man's being. But this is the very thing desired and sought for by the higher powers of the spiritual world, and it is really due to their promptings that this "subtle," serpentine element in man's nature is set in motion and becomes active with the desire to become "as gods, knowing good and evil."

This threatening command on the part of the Lord God is addressed to the man as an *animal being* merely—one who has not reached the spiritual status to discern "between good and evil." "Of every tree of the garden thou mayest freely eat: But of the tree *of knowledge of good and evil* thou shalt not eat of it: for in the day thou eatest of it thou *shalt surely die."* Now, as a historic being, this man Adam does not die at all, either on the day when he ate the apple, or on any other day of the 930 years of his natural life.

And yet the prophecy of the Lord was literally fulfilled, the *spiritual* eyes of the man were opened, and he at once began to see spiritual things, and his mere animal nature began to "fall" from him, and as it falls the spiritual man within him *rises*, and will continue to rise until the whole man has been transformed from the *nature* of an *animal to that of the God,* and he has been transferred from the low plane of animal desires, affections and knowledges to the high spiritual planes, loves, wisdoms and intelligences of the Gods of the race.

Yes, all these gigantic evils of every sort and kind which man has experienced is due to the fact that he is encamped on the great battlefield, and is engaged in the mighty conflict that is forever taking place be-

tween truth and error, light and darkness, the *animal and the spiritual* within him and without him, until he has fought his way.

Upward from the material and terrestrial planes of existence and on to the high social, spiritual and celestial planes of his being. Yes, all the mighty evils of any form and kind that man has experienced in the long ages of the past have been absolutely indispensable to his growth, progress and welfare as a spiritual being. It required an educatory period of more than 200 years and in a state of slavery to educate the colored men of this country mentally and physically up to a grade where he is capable of taking care of himself as a physical being and to impart to him some of the ideas and principles of self-government. And yet this cannot be said of all of them, a large per cent. of whom have not reached that standard in performing the divine uses of labor and in the matter of a just and righteous self-government; but few of them, comparatively speaking, have as yet manifested the ability to do it. Yes, upon the political and civil planes of being, the colored man, not of this country alone, but of nearly all other countries, is on a still lower plane of evolvement, so that his white brother is obliged to serve as a prop to prevent him from falling into anarchy, as they have done in Haiti and other Southern countries, where revolution succeeds revolution with greater frequency than the advent of the years, after more than a century of self-government, or self-anarchy, rather, that is found nowhere else in all the world.

These are some of the divine uses of labor and of the so-called hells of both the spiritual and the terrestrial sides of this our life in the flesh. Terrible as are some of the so-called hells of spirit life, the purposes they are intended to subserve in the economies of universal life are analogous to those performed by the jails, penitentiaries and prisons of earth life, though at the present time less primitive and more reformative in character.

In the time of Jesus the condition of the ignorant

and the criminal classes in the lower spheres of spirit life was indeed very bad. As Jesus could give mankind no definite idea of the character of the sufferings of human beings in spirit life, he was obliged to make use of highly wrought symbols to express his sense of the nature of man's sorrows and sufferings in spirit life, and his views so expressed have been greatly exaggerated and misrepresented by the dense spiritual ignorance of mankind and by many mistranslations of the Word itself. But mankind, the more spiritual-advanced classes, have progressed beyond their spiritual-larval estates, and the large influx of these advanced classes into spirit life during several centuries past is fast producing a new order of things in spirit life, and vastly to the enlightenment, progress and welfare of all classes, and especially of the lower classes.

Yes, the infant spiritual man of this time is shaped and shaping himself beneath the hammer of the celestial intelligences—is fitting himself to enter into more perfect and harmonial relations with the higher Gods of the race and with his fellows. It is the advent of the spiritual millennium so long prophesied of, and which is destined to bring in the "new heavens and the new earth."

Swedenborg's greatest mistake, however, concerning the hells of spirit life, very naturally and in great measure grew out of his aristocratic relations and sympathies, his lack of sympathy with the lower classes, and more especially the sinful classes of humanity, and his belief in common with the beliefs of the churches, and also of his spirit guides and instructors in the spiritual world; and of mankind at large, viz., that the sinner as such is not so as an expression in time and in world of forces that were put into him before he was born by creative and hereditive influences, but that he is such from a known and an intentional bad use of his moral, mental and spiritual faculties, and from hatred and disregard of the laws of God and humanity.

It was a moral badness that *he put into himself,*

with which his Creator had nothing to do in the way of responsibility.

They forget the statement of Christ: "A *good* tree cannot bring forth *evil* fruit; neither can a corrupt tree bring forth good fruit—for a tree is known by its fruit."

It is with the morally unhealthy as Jesus put it in behalf of the man born blind. We must allow the Creator to share a great part of the responsibility in the case, if not the whole of it, as did Jesus. "Neither this man did sin nor his parents, but that the *works of God* might be made manifest in him." Yes, this lack of moral and spiritual perception on the part of the sinner cometh not from any intentional badness that in some mysterious way he has got into himself. It is due nearly if not wholly to the exercise of forces that were put into him long before he ever saw the light of day; and to the fact that he has never experienced the refining and potentizing influences of a sufficient number of incarnations in terrestrial and spiritual spheres of life to lift him up onto the higher planes of spiritual life. Take the worst murderer that world or universe has produced and give him a few more reincarnations in terrestrial and spiritual life forms, and you will find him somewhere in one of the higher ranks of mankind. Said a little lady theosophist to one who had manifested very bad manners in her presence: "You will do better when you are grown!" Yes, man is a spiritual being that revolves in the eternities and infinities of universal life, and requires vast periods of time to bring him up to the stature of the God. Let us therefore be patient and give him all the time he may require to reach the period of perfect self-government, and not be too much annoyed or distressed at the antics, cruelties and other barbarisms of the spiritual infant, for "all babies are barbarians," as some one has well said.

This idea that man advances in spiritual life and growth by repeated reincarnations is somewhat elucidated by both John the Baptist and by Jesus himself. To quote from the words of John: "And this is the

record of John when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? John bare witness of him and cried saying, This is he of whom I spake. He that cometh after me is preferred before me, *for he was before me.*" This second use of the word *"before"* has a different meaning from the one used in the first part of the sentence* and has a similar use and meaning to one given to it by Jesus himself in John viii., 58: "Before Abraham was I am." He does not refer to the number of years he had lived in the world during his present incarnation, but to the more important fact that he was really an older spirit than was Abraham, by virtue of the fact that he was an older spirit than Abraham in having passed through a greater number of incarnations, two of which, as we shall see elsewhere, he has referred to in his very last words—Rev. xxii., 16.

Yes, it is a question of the number of incarnations the person has passed through that determines his mental and moral status, and not one of intentional vileness or badness that make some people *good* and others *bad.* They have not yet fully cast out—and off—the animal man which they brought up with them out of the animal world from which they originally came, and whose knowledges, though manifold and keen, do not include among them the higher wisdoms and knowledges of *"good and evil."* The earlier forms of man upon the planet did not possess the ability to discriminate between good and evil, which is true in great measure of some of the lowst forms of mankind that exist upon the planet at the present time

The creative intelligence in drawing the line of the comparative mental powers of man and the animal world below him, drew it at the line of demarcation between "good and evil" on the one hand, and all other inferior forms of intelligence on the other. And yet there are some animals that appear in many cases

* The one refers to time and the other to spiritual conditions.

to manifest faint perceptions of good and evil and of a rational intelligence.

This earliest form of mankind, who lived in the Tertiary era, when the climate of the earth was tropical nearly to the poles, and as a consequence the whole world nearly was a veritable "garden," is the *"Adam"* or earth-man of Genesis, and typifies the animal nature that is in man. The entire story of the origin of man as given in Genesis is a beautiful *myth*, and we can make nothing rational out of it, unless we carry the wonderful symbolism all the way through. .

Another of the leading and very *mis*leading mistakes of Swedenborg is found in paragraph N. 480 of his work on *Heaven and Hell*, in which he gives the reason why man is unable to escape from the hells of spirit life by progression into the higher spheres of the spiritual life of man.

We quote: "That man after death remains *to eternity* such as he is as to his will or reigning love, has also been confirmed by abundant experience. . . .

"It was said by the angels that the life of the reigning love is never changed *with any one to* eternity, since every one is his own love. To change that love in a spirit, therefore, would be to deprive him of his life. They also told me the reason, namely, that man after death can no longer be reformed by instruction as in the world, because the ultimate plane (or material body), which consists of natural knowledges and affections, is then quiescent and cannot be opened, because it is spiritual, and that upon that plane the interiors, which are of the mind, rest as a house upon its foundation; and hence it is that man remains to eternity such as the life of his love had been in the world."

Such are some of the chief reasons by which Swedenborg seeks to demonstrate the eternality of the so-called hells of man in spirit life whereby God and his mercy, love, compassion, tenderness, his sentiments of reason and justice, are forever barred out, and the Creator himself, the universal Father—He

whose compassion is called forth even by the fall of a sparrow—becomes the victim of an iron fatalism from which there is no escape for *him* to all eternity!

That Swedenborg, great as he undoubtedly was, was in some way greatly misled by his spirit teachers, chief among whom was St. Augustine, who in this life was a fatalist in his church views, of the most pronounced character, and exerted a more powerful influence in shaping the creeds of Christendom than all the other church fathers together, there can be little reasonable doubt. Such a doctrine shocks every sentiment of justice, reason and fair play that exists in the heart of man. It is a terrible libel upon the character of the Creator—an awful travesty on the character of our Heavenly Father. It would render migratory—nay, worse than useless. the mission of the Master into Hades after his return to spirit life to "preach to the spirits in prison," as stated by Peter, I. Pet. iii., 19, 20. The attempt to preach repentance and reform to men and women whom the eternal laws of God had forever precluded from all hope, all chance of change in the betterment of their spiritual conditions, would, in our estimation, be about the worst case of *tantalism* that ever struck time since the days of Tantalus himself.

Swedenborg also, like the poet Dante, wrote upon the doors of the hells of spirit life: *"Leave hope behind, all ye who enter here!"* His ideas, if true, would colonize the greater portion of God's great family of children in eternal fire!

Can such an awful state of things be true, and would it not involve all the other man-breeding worlds in a like calamity, unless the Creator has given them all better terms and conditions for the evolution of their peoples than He hath given to our own dear little world? But this would hardly be just and fair. We cannot believe it.

But let us examine this matter of these mistakes of the seer Swedenborg from still another viewpoint.

It is a rather curious circumstance in the life of John Wesley that he received at one time a satin note

from Swedenborg not long before his death, in which he invited him to an interview with himself, naming the hour and place (at his hotel in London) for the meeting, and informing him that the angels of the Sixth Circle had informed him that Wesley had long desired to have such an interview, and had requested him (Swedenborg) to grant Wesley the opportunity to realize his wish. Wesley at the time was in a conference of his preachers when he received the note, which he at once read to the conference, and admitted that Swedenborg's statement was true, and that he had long felt a desire to have such an interview with the great seer, but had never mentioned the matter to anyone before. He at once sent a note to Swedenborg in reply, informing him that he was about to visit a distant conference and could not meet him then, but would meet him upon his return. Swedenborg at once replied with a second note to Wesley stating that before the time named for his return from the conference he himself would have passed to spirit life, which in the sequel proved to be true.

In this way the great apostle of the masses who live spiritually upon the literal and *exoteric* sense of the word, and Swedenborg the great apostle of its interior, spiritual and *esoteric* sense, were never—for some reason—permitted to meet each other and hold the interview that both greatly desired.

Shall we raise the question, *why?* To one who believes in a Providence that oversees and overrules all the affairs of men, and especially in all great and important events, there can be no doubt that this meeting of the two great leaders in the religious life of man was disallowed and forbidden in the congresses and conventions of the great spiritual hierarchies of the spiritual world that hold their sessions in the higher spheres of spirit life and preside over the destinies of the various churches, and determine upon the character of the various forces that shall enter into them. The formation of new sects to meet the spiritual needs of a progressive humanity, and the time when they shall take their place on the stage of time—

these and many other matters that concern the welfare of all the churches—are deliberated over and determined upon by these great ecclesiastical bodies in spirit life. Otherwise the spiritual and even the material concerns of the churches, both in the spirit world and in this world also, would become a chaos and a confusion and not an orderly and progressive evolution.

It was probably owing to this fact that these two very great men were never permitted to meet in this life. There can be but little doubt that the mind of Mr. Wesley was already a good deal predisposed to look into the affairs of the spirit world for a solution of the mystery of the spirit rappings that had taken place in the family of his father, Mr. Samuel Wesley, and an intimate acquaintance and free intercourse between the two great minds would in the end possibly have resulted in the adoption by Mr. Wesley of some form of spiritualism, so that secession and division would have taken place in his church, and two or more wrangling, warring sects would have come upon the stage, instead of the one great, true organism that has done so much to educate and instruct its own people and to carry light, truth and salvation to nearly every nation and people under the whole heavens.

That this was the view of the higher intelligences, and that the meeting of the two great men was overruled by them, is not unlikely to say the least. For take it all in all we are of the belief that the churches as a rule will not be advanced very far into the spiritual sense of the Word by the angelic wisdoms of the spiritual world until the physical and the psychical sciences have made greater advancement—have in deed and truth met and kissed each other after their long estrangement and separation.

That that time is close at hand the wonderful strides that the physical and the metaphysiological sciences have made in recent years betoken the near approach of the new era. The trouble with Swedenborg's views concerning the limitations of the sphere of efficient changes in the life of the spirit man in spirit

life, grew out of the fact that when he became a seer of spiritual things he came under the instruction of spirit teachers who in this life had never enjoyed the advantages which the new and marvelous light of material science is beginning to cast upon nearly every question of a *psychical character.*

Indeed, it is in wonderful measure illuminating, instructing and uplifting the minds and the hearts of men on all the living questions of the time in more than a thousand ways.

We are swiftly nearing the time spoken of by John in Rev. xviii., 1, 24, wherein he describes the old order of civilization and the manner of its ending, especially in the 21st verse of that chapter—an absolutely necessary and indispensable measure, preparatory to the introduction of the new order of civilization—the "new heavens and the new earth." The new house can never be built on the site of the old one, until the old one has been utterly destroyed and taken away. It was the lack of this spiritual scientific light, even as late as the times of Swedenborg and which his principal teacher in spirit life—St. Augustine—had less of in his day than did his pupil—Swedenborg—that so greatly unfitted the great seer in so many ways to become a true and living interpreter of the "spiritual sense of the word" as he claimed to be. Hence it is that many of his expositions of the Word are not only false but absurdly so.

But again let us inquire "What are the hells of spirit life?" They are surely not places of torment where the great Creative Father has colonized his great family of children in everlasting flames!

Of what conceivable or even inconceivable use could such a place or places be to either themselves, to the rest of mankind or to the Creator Himself?

To subject a being who has been created of so low mental and moral status, as we have shown the infant spiritual man to be, to eternal torture—who in his dense ignorance knows and can know almost nothing of the innate and interior laws that govern himself and his fellow men—would present the Creator as

a Being so wholly unwise, unjust and cruel as to be incomprehensible to the reason and understanding of mankind instead of the loving Father of all his great family of children whom Jesus describes in the Sermon on the Mount. And here let us inquire why it was that Jesus in some of his rapt moments on several occasions denounced the future of the sinner in somewhat wrathful terms. He was addressing men who were infants in their knowledge of the operations of the spiritual laws of man's life in either world and more especially in the other world; and as he was well aware, both from knowledge and experience, that it was useless to attempt to make them comprehend the real situation of the man when he has become a citizen of the spirit world, he did the only thing that could be done to impress the minds of his hearers with the nature of the dangers and the liabilities he will be obliged to encounter when he arrives in spirit life, he wrapped the whole subject up in symbols and metaphor and gave it to the people in that form. Like the good, wise, earthly parent, whose wayward infant child does not fully understand the terrible dangers of playing with the fire, he does not sit down and preach to him a long discourse on the dangers of fire, most of which he will not be able to comprehend, but he will be perchance obliged to address the child with some degree of asperity and sharpness, *"Keep away from the fire!"* and even punish him in other ways, too, if he still refuses to obey his first command. For all laws must be indorsed with proper penalties or they are not laws in any right sense of the term, and hence in the Word most of the laws are spoken of as *"Commandments."* "He spake as one having authority and not as the scribes." He was addressing spiritual infants and he addressed them in language that they could comprehend. Any other would have been an idle waste of words. And that is without any doubt the reason why those who at that time were instrumental in formulating the credos of the churches were allowed, possibly prompted, by the higher powers to still farther exaggerate if possible, the terrors of

the great and awful mystery of the condition of the lower and baser classes of mankind in the lowest estates of spirit life.

But a new and glorious era has dawned upon affairs in the lowly spheres of spirit life within the past half century. As heretofore stated, this is the time referred to in Acts 3-21—the "times of the restitution of all things" in which the lower spheres of the spiritual world have become a vast field for the exercise of the benevolent energies of the human soul, and myriads of the more advanced classes of the spiritual world are daily descending into its lower spheres; yea, many of them penetrating into the deepest dens and prisons of spirit life, bearing with them light, life, love, hope, joy, hope and good cheer to the "lost" and abandoned ones of those terrible places, vast numbers of whom have been outcasts from the loves, affections and the sympathies of human kind for long ages! "Verily, verily I say unto you, that the time cometh and now is when the dead shall hear the voice of the Son of Man, and they that hear shall live."

But this is more perfectly true of the ability to reach the "dead" of both this life and spirit life, also in this the second or *spiritual* coming of Christ, as His descent into the hades of spirit life proved a failure to accomplish anything for the spiritually *dead* of gospel times, but only for those of more ancient times.

The spiritually "dead" of gospel times have been obliged to remain in the lower spheres for these nearly 2,000 years—first, because they are utterly repugnant to and unfit for society in the higher spheres; second, it is best for them to remain right in those spheres where they entered spirit life as the very hells themselves, to which they gravitated on their entrance into spirit life; are the best society and contain the best educating influences the spiritual world could give them *at that time.* The higher, more advanced classes of spirit life repelled them too much to do anything to help these animal men in the lower spheres. They were too spiritually aristocratic to be of any use to them. An intense mutual dislike and hatred existed

between the two classes—the one to *give* and the other to *receive* instruction or sympathy or help of any sort or kind.

A careful reading of Swedenborg's *Heaven and Hell* reveals in graphic and awful colors the terrible antagonisms and intense hatreds that have existed between them, due in great measure to this proud and aristocratic feeling exercised toward the humbler classes by the rich and great of both worlds, so much so that it is very much as Seer Swedenborg has stated in *Heaven and Hell,* N. 581: "The reason that torments in the hells are permitted by the Lord is because evils cannot otherwise be restrained and subdued.

"The only means of restraining and subduing them, thus of keeping the *infernal crew* in bonds, is *the fear of punishment.* There is *no other means given;* for without the fear of punishment and *torment,* evil would burst forth into madness as a kingdom on earth where there is no law and no punishment!"

Such are some of the expressed sentiments of Swedenborg, the great intellect and seer, who shared deeply in the aristocratic sentiments of the upper classes of his time—sentiments that naturally and rightfully grow out of the characteristic differences that the Creator hath established among men, and which are the glory of the divine humanity when properly exercised and understood, as it makes every man and woman a living fountain of holy *loves, magnetisms, affections,* which are *foods* for the sustenance and life of every other soul about him. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water."

"This is that bread which came down from Heaven. He that eateth of this bread shall live forever." "Whoso eateth my *flesh* (*wisdom magnetisms*) and drinketh my *blood* (*magnetic loves*) hath eternal life." "As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me."

It is these divine foods that Christly souls eat of one another in their social, spiritual and all other proper relations that exist among them, that makes all such

intercourse in its higher forms so sustaining, delightful and glorious!

As the grape yieldeth its life blood for the use and sustenance of man as a food for the higher sentiments and passions of mankind; as bread is the "staff of life" and the chief food of the various bodily organs especially, so Jesus, at that "last supper," with His disciples, symbolized both of them as correspondential with those social, spiritual and other personal foods that Christlike men and women can and do constantly impart to each other in all the sweet and holy and living relations existing among them. But this is not all. Sweet, pure, holy men, soon after their entrance into spirit life, enter some one or more of the vast societies that exist in the spiritual heavens, and there these divine food functions become vastly more perfect and potent, each soul not only imparting the various divine magnetisms of his being to all others in his society, but also receives them from all others. Nor is *this all.* Every society in spirit life is a divine unit, and as such exists in the spiritual heavens as an integral function for the whole heavens to which it is related, and imparts its magnetic and other precious divine foods in accord with all its functional relations to its own heavens. But the earth itself is but a part of spiritual heavens in its lower forms and uses, and all its people, as fast as they become sufficiently advanced mentally, morally, socially, and have become fully harmonized with more or less of its glorious societies, are constantly receiving the heavenly mannas and all other precious and divine foods that are forever outflowing from the divine centers of life universal, to enrapture, cheer, nourish and sustain all life everywhere throughout the living boundaries of all created and uncreated beings from monad upward to man, and from man to the Gods themselves.

THE SPIRITUAL MAN.

Saith Paul: "There is a natural body, and there is a spiritual body." How Paul came in possession of so occult an ontological fact, in an age and country so densely ignorant and materialistic, we do not know, but imagine it came to him more as a spiritually inspired truth than from any constant rational perception of so important a spiritual principle, in all scientific and logical bearings and results.

Be that as it may, there is in deed and truth a wonderful analogy and correspondence between the two organisms. As the mollusk secretes within its more interior and delicate organs the material of which its external shell or house is formed, and which, with an art divinely cunning, it weaves about itself; as the tree clothes itself roundabout with the rough covering of bark, to protect the more delicate sap vessels of the interior; so, in like manner, doth that divinest artificer, the spiritual man, sit back behind the so-called "visible" and fabricate that really wonderful house we term "natural body," which, though of apparently coarser texture and mold than is the spiritual body, it is designed to nourish and protect, is, nevertheless, in shape like unto it, and in itself is a marvel of design and beauty, when perfected; and is well adapted, in all respects, to minister to the needs of the living artist that sits within, and weaves it in the loom of time. In real truth, this terrestrial house, in which man temporarily resides, fulfills the still more important function of a laboratory or stomach, in which he digests and elaborates the forces of this terrestrial plane of being, as the basic elements of the spiritual and spiritual-celestial body.

Matter is only the *name* of one of these basic forces that sustain the universe of being, and the grossness of it consists mainly in the grossness of our ideas regarding it. It externalizes itself, or, more strictly speaking, the higher forces externalize themselves through

matter in three dimensions; but the higher forces operate within, in a "fourth dimension" (of Prof. Zollner), as the shaft works in the slot, the hand in the glove.

It is by and through this fourth dimension that the celestial-spiritual man, after one of his long flights through the eternities and infinities of time and space, descends ("falls") into terrestrial states and forces—even descends into the hells—to rebuild, renew, refresh, reincarnate and more fully eternize his spiritual-celestial body.

As the external body has parts, organs, functions, so has the spiritual body—and in the true spiritual-celestial man and woman, as distinguished from the lower or animal man, which is not in itself subject to the laws of spiritual good or God, until similiated and harmonized with and by the higher or spiritual man, it becomes of the highest order both in substance and in form, being wrought out from the highest, holiest loves, affections, truths, principles of the spiritual worlds.

"The first man is of the earth, earthy," for the reason that his body is developed out of the animal kingdom below him, and on the terrestrial plane of being, and partly out of the mundane forces, by the creative intelligences; and it is designed to serve the purpose of a ready made house to live in; a ready made garment to clothe himself withal; and a ready made laboratory to aid him in the easy elaboration of those elemental forces with which he is to reclothe, rebuild and refurnish his more permanent home,—the more divine, precious and holy, eternal, spiritual-celestial man—the Man-God.

Man as to his foods is an omnivorous being. He is not only a plant eater but an eater of animals, in some phases of his manifold being. Both the plant and the animal have previously passed the elemental forces and foods of the material world through the refining and reconstructive processes of their own digestive organs, thereby raising these elementary forces to a

higher organic level before being used by the animal man.

Now, he lives upon the higher spiritual-social and spiritual-celestial forms, foods and forces in a somewhat similar manner. Every soul with whom he is brought into touch in the divine harmonies in spiritual-social life, is engaged in the labor of eating, digesting, elaborating spiritual truths, foods, forces, in the laboratory of his own interior, spiritual being, and elevating these spiritual foods to still higher food levels. Yea, all true spiritual men eat one another—impart to each other their spiritual blood (loves) and spiritual flesh (wisdom) to nourish, upbuild and sustain each other.

It is by these divine offices of imparting each to the other and to all, in a degree, these divine, social-spiritual foods, by ways, words and works of love and use, and by eating one another mutually and functionally, that the social, spiritual-celestial man is made to *otherize* himself—to build himself into his entire social environment of souls and into the higher societies of the spiritual and celestial universes of God. . . . "That they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us,"—thus not only making the terrestro-social man one in spiritual life with his fellows but one and at-one with the higher celestial men and women of the spiritual worlds, for in very truth, when properly discerned, this is the great "Atonement,"—the Son with the Father,—the brotherhood of man with the Fatherhood of God.

THE HIGHER CONSCIOUSNESS.

"Consciousness," as one has well said, "is the visible scene of the soul." It is the parliament of mind. In that vast theater of mind, the higher forms of spiritual man, especially, view the whole scene of con-

flict in this human life of ours—this "visible scene of man"; and, by and through its parallaxes, its conflicts and its stars, shares in these conflicts and makes them his own. Here in this parliament of the soul, the conflicting forces in the virtuous soul of Hercules fought out the battle 'twixt virtue and pleasure or vice.

But consciousness and its contents are dual—the higher consciousness and its forms, and the lower consciousness and its forms. The former in its higher planes and aspects belong to the celestial-spiritual man; and its contents are the loves, wisdoms, benevolences, affections and sympathies of the celestial man. The latter or the inferior consciousness is one that we possess in common with the animal world; and its contents are the lower knowledges of the animal world, together with all its array of animal propensities, passions, appetites, desires, impulses, etc.

The higher or "new consciousness,"—termed the "new man," "the second man," the "Lord from the heavens"—is the intelligent, rational consciousness that properly belongs only to that higher plane of existence; the higher, more advanced celestial-spiritual man, who is at once Creator and Lord of the heavens and the earths. This newer and higher consciousness is fully shared only by man in his higher and more advanced and potential degrees and states; and, also, by man in his pure celestial states, ere he descends to terrestrial planes to reincarnate with the animal man, or "first man," as it is termed in the Word.

Both bee and man work with marvelous intelligence; but while the intelligence of the bee stops with the conclusion of his work, the intelligence of the man may go a step farther, and give a reason for his work; why, how, upon what principles, for what purpose or purposes, etc., it was accomplished. In other words, he is endowed with a new and vastly higher factor in the realm of conscious intelligence; one that does not exist, so far as known, in the bee, nor to any very high degree in the lower forms of mankind.

In the play of the personal forces of the individual

between the higher and lower planes of the consciousness lies one of the greatest sources of error in estimating the validity and justness of our own motives and intentions and those of others. I discovered early in life that philosophy had to make a very important distinction between the intentions, or the conscious intelligent purposes of the man; those motives which he has fully weighed, measured and approved rationally, as beneficial to himself and his "neighbor," and those motives, impulses, passions, etc., which being of the animal order of existence, and lying below the higher or spiritual and rational plane, and upon the lower, less visible, or wholly invisible planes of being, escape the notice of the man, for the simple reason he has not been sufficiently reincarnated, and, hence, has not yet had time to round up his being to that higher plane where "his deeds are made manifest" to his higher consciousness.

So true is this, that one whose soul hath been led up by the evolutions of past and present incarnations on to that higher plane of consciousness, sees in all the acts and actors of time and world only a reflex of himself; and every such deed as but the natural reflex of forces he sees within him; each actor but as an *alter ego* or other self, occupying whose place in the sphere he himself would have enacted a similar role. In truth, he will often exclaim with the philosopher, who on hearing of some unusual deed said, "Why, I was there, too;" or with Bishop Newton who, on seeing a malefactor on his way to Tyburn, said "But for the grace of God, there goes John Newton;" for the *vaticinal* consciousness of the divine, celestial man spans the entire universe of life; in it he sees the operation of all its most visible and invisible forces and their laws; and by and through them learns "to justify the ways of God to man."

Still all must work, each in his own way, as he sees the light and the work; each must enact his part in his own way on the great amphitheater of time and man. And all are needed there, since each and all the various human terrestrial, as well as spiritual, forces

limit, temper and restrain each other, while the higher lead.

Said Madame De Stael, "Russia is an absolute despotism, tempered by assassination."

Yea, verily, the Nihilist, even though his theory of government be a worthless and senseless caricature of the real and the true, holds up the even scales of justice before the eyes of the Czar, follows him into the secret chambers of the palace and of the soul, and makes him tremble in the presence of his own vast responsibilities and duties to his people and to mankind.

It is in truth this higher rational, divine consciousness that spans the worlds; yea, the very universes of being, and enspheres terrestrial man at last into a conscious, living, eternal brotherhood; one among the living brotherhoods of the living worlds, under the living fatherhood of the living God.

LIVE IN THE SPIRIT.

"Nothing in the world is single;
All things by a law Divine
In one another's being mingle."

It is the law and condition of the universe itself which is provided, as is the human system, with a most marvelous nerve system that unites soul with soul, suns with suns, and their worlds, universes with universes, and all things with God—the Supreme Being.

It is through this sublime and beautiful nerve system, that unites the one and the all, that souls derive their spiritual nutrition from other similar organic beings around and above them—a function of the mind symbolized by the Christ in that marvelous expression: "Except ye eat of the flesh of the son of man,

and drink his blood, ye have no life in you." An expression literally true, for in this sense we are all more or less cannibals and mutually eat and drink of each other.

Yea, all things of this glorious universe of the living God throb, vibrate, thrill and are nourished and sustained from the tides that forever flow from high to low, from low to high, through the veins, nerves and arteries of universal life.

This society already so formed, and to form, let me hope, in the future, for the protection and upbuilding of all, will supply the angelic societies of spirit life with those terrestrial-spiritual, or basic, forces, which, combined with those coming from the highest spheres of spirit life, shall enable them to create a spiritual atmosphere that shall environ its members, and that shall act in like manner as does the terrestrial atmosphere—as a buffer against the meteoric missles that daily bombard the planet by billions, and would be a source of perpetual menace to its inhabitants were they not most of them speedily consumed upon entering it. In like way shall these dark meteoric spiritual bodies be, most of them, consumed as to their lusts and hatreds and ignorance by entering the pure spiritualized atmosphere that shall invest the persons of all who shall become practical members of this divine society which is speedily destined to encircle the world in its benign enfoldments.

Such a society, when it has been perfected, by the spiritual forces of the higher life of man immortal, will become a potent instrument in the hands of the angels for the divine healing—mental, material, spiritual—for all who are connected therewith, and who may feel the need of such harmonization and balancing up of their physical and psychical powers; and few do not. It will create a vast fund of spiritual forces upon which all its members may rely for their healing, as well as development and protection. For these divine potencies of spiritual life go hand in hand.

Beloved friends, let us unite to set a ball in motion

that, like the snowball on the mountain side, shall speedily sweep from its pathway every obstacle that is hostile to the progressive life of man.

Let us live in the spirit, in mutual good will, good wishes, good aspirations, inspirations and invocations in behalf of each other and of all. It will do more toward developing our mutual spiritual powers; to aid the sick ones in spirit life, that come to us for light, sympathy and help; and to protect each and all from the assaults of evil and deceiving spirits, than can be accomplished in any other way.

CONCERNING INFESTATIONS AND THE CASTING OUT OF EVIL SPIRITS.

"If I by Beelzebub cast out devils, by whom do your children cast them out?"—Luke xi., 19.

"He cast out spirits with his word."—Matt. viii., 16.

"And the seventy returned again with joy, saying, Lord even the devils are subject unto us through thy word."—Luke x., 17.

"And his name went throughout all Syria: and they brought unto him all sick that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatics, and he healed them." Matt. iv., 24.

"And he ordained twelve that they should be with him and that he might send them forth and to have power to heal the sick and to cast out devils."—Luke ix., 1.

"And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, for they knew him."—Mark i., 34.

"Then was brought unto him one possessed with a devil, blind and dumb: and he healed him insomuch

that the blind and dumb both spake and saw."—Matt. xii., 22.

"If *any* man believe in me, the *works* that I do shall he do also, and *greater works shall he do because I go to the Father.*"

"And these signs *shall follow them that believe:* In my name shall they cast out devils: they shall speak with new tongues * * * * * they shall lay hands upon the sick and they shall recover."—Mark xvi., 17, 18.

"And he came down with them and stood in the plain and in the company of his disciples, and a great multitude of people * * * came to be healed of their diseases: and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: *for there went virtue out of him, and healed them all.*"

"And one of the multitude answered him and said, Master, I have brought unto thee my son, who hath a dumb spirit.

"And wheresoever he taketh him he teareth him: and he foameth and gnasheth with his teeth and pineth away: and I spake to thy disciples that they should cast him out: and they could not. He answereth him and saith, Oh, faithless generation, how long shall I be with you: how long shall I suffer you? Bring him unto me. And they brought him: and when he saw him, straightway the spirit tare him, and he fell on the ground and wallowed, foaming. And he asked the father: how long is it ago since this came unto him, and he said of a child, * * * When Jesus saw that the people came running together he rebuked the FOUL SPIRIT, saying unto him, thou deaf and dumb spirit, I charge thee come out of him and enter no more into him. And the spirit cried and rent him sore, and came out of him, and he was as one dead, so that many said: he is dead. But Jesus took him by the hand and lifted him up and he arose."—Mark ix., 14.

"Now John, when he heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or should we look

for another? Jesus answered and said unto them, Go and show John those things that ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, the deaf hear and the poor have the Gospel preached to them."

The above is the testimony of Jesus to John in regard to his reasons for doing the manifold and mighty works which he did among the people: to establish the truth of his mission as the true Messiah, long promised to the people of the Jews, and through them a light to all the nations of the earth. We have copied thus copiously from the text of the New Testament as we desired to place at once before the mind of the reader those great works alleged to have been wrought by the master in attestation of his mission to mankind as the latest and the greatest of the *Avatars* (or "From-the-Fathers") that have incarnated to teach and to save men.

But the chief question I desire to raise in this connection relates to His mission as a *healer*—one endowed with great power to heal the diseases of mankind, and also to impart to others a like gift of healing.

One would judge from the way the church has turned its back upon this class of physicians, and have steadfastly ignored the subject as a body of teachers and ministers, that the entire church has wholly put aside as void and of no binding influence or obligation upon it the whole doctrine of Jesus concerning the healing of the sick, the casting out of devils and other evil spirits, or that these persons in the other life can and do infest human beings that are resident in the flesh, not only with their diseases, but also with themselves, and may and do inflict great and serious injury upon them in this way. Yes, did Jesus and His disciples in truth cast out demons and evil spirits, or were they "spooks" or imaginary beings that existed in nothing save in the ignorant and superstitious fears of foolish people? Could Jesus himself have been mistaken? Is it possible that he did not *know* whereof he spake so positively, and that what he took for an

infestation from some invisible evil spirit or man was (and is) nothing more nor less than a deranged condition of some portion or the whole of the material organism of the sick man himself, and that the idea of spiritual invisible beings having anything to do with it? "Why, that," says *science—pseudo-science*—is nothing less than a silly superstition that has no existence except in the disordered brain of some lunatic!"

And yet, say what we may, think what we like, concerning this remarkable subject, Jesus was perfectly right, and His disciples, when they healed the sick, many of whom were made sick in this manner by the presence of some sick spirit that has invaded and is infesting the person of the sick one.

Yes, it is a great, a weighty and an important truth that such a state of things exists *on the border* line of the two worlds and will continue to exist there until *science, genuine,* not false science, shall take up the subject, investigate it thoroughly, and apply the proper remedies. Yes, the man Christ Jesus not only has given the correct diagnosis, but in His treatment of the sick He gave the appropriate remedy—His own personal loves and magnetisms. Let bigots and charlatans say what they may to the contrary, notwithstanding.

Yes, true science will ere long take up this important question, not as heretofore, with a *sneer* upon its lips to cover up its own dense ignorance upon the subject, but with an honest determination to get at the *bottom facts.* With a proper knowledge of this great and vitally important feature in the occult life of man, and the application of the proper remedies, our insane hospitals would become empty in no very great length of time. But they never can so long as medical bigotry presides over the legislation of mankind.

Yes, among the words and the works that the beloved teacher gave to men, none are more weighty or of greater importance to human welfare than are those which relate to the sick of spirit life and their

relation to many of the diseases of this life, let ignorance and bigotry sneer as it may. Yes,—

"Truth crushed to earth shall rise again
The eternal years of God are hers."

And those who imagine that Christ taught as He did in regard to these matters because he was ignorant of the real facts, do but stultify this greatest of all the teachers that ever came down from the spiritual heavens to instruct mankind.

"I am come a light into the world that whosoever believeth on me should not abide in darkness, and if any man hear my words and believe not I judge him not: for I came not to judge the world, but to *save* the world."—Jno. xii., 46.

"My doctrine is not mine, but *his that sent me.*" What sublime and glorious testimony! "I am not come of myself, but He that sent me is true whom ye know not: But I know him: for I am from him and He hath sent me."—Jno. vii., 28.

Yes, the greatest and the most vitally important of those doctrines that concern the life and the health of mankind so far as his bodily conditions are affected by occult forces and influences from decarnate spirits, are those taught by the Master when he was living in the flesh.

If any man will but cast aside his theological prejudices for a time and will carefully look into the facts, he need not lack for examples that will leave no doubt in his mind that Jesus told the exact truth concerning all these matters, and gave the true causes of them.

Robert G. Ingersoll once expressed his regret that "he did not have the making of things, otherwise he would have made health catching instead of disease." But that was one of Robert's mistakes. Health *is catching*, and vastly more so than disease, otherwise the whole race of mankind would have perished long ago.

It is often said of Americans that they are a race of *"health hunters,"* and it is indeed quite true. But it is due in great degree to the fact that they are more

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advanced in many ways than the balance of humanity, and hence have become more sensitive to the ills that flesh is heir to.

Now, this health-hunting business is not confined only to this life, but extends also to the next one. Now, this pursuit of health is the chief reason why human beings are "infested" by so many of the denizens of the spiritual world. They are the sick of the spiritual world, and many of them are like the people of this world—looking for *health* which is just as dear to them as it is to ourselves.

They come to mortals in the flesh to obtain their magnetisms and for the same reason that the sick man of this world applies to the healer for his magnetisms, which are more healthful and health-inspiring than his own. Some of the infesting spirits, it is true, come for other reasons, sometimes for revenge.

Such persons are evil spirits and infest human beings for evil purposes. But the greater portion of them are the morally, mentally and spiritually sick people of the spiritual world, who come to us mortals for help—to get rid of their diseased magnetisms—their impure and diseased *blood,* and to take into themselves the purer and more healthful blood of those who are morally and mentally more pure and healthy.

Blood in the *animal body* corresponds to *love* in the spiritual body, for love *is* the *blood* of the spiritual man, and hence the great truth and beauty of that statement of the Master: "He that eateth my flesh (wisdom) and drinketh my blood hath eternal life. * * * For my flesh is meat indeed and my blood is drink indeed." It is this love that saves—this heavenly bread, this purer, sweeter, holier love, or spiritual blood and bread, "that cometh down from heaven" and its higher societies of divine men and women.

For in truth this healing blood (and bread) doth not belong to Christ alone, but to all Christ-men and women, for Jesus spoke these words as a representative man of the higher orders of men and women of our world, and as their spiritual head.

Yes, it is this need of help from the terrestro-

spiritual forces of human life, and which they can find nowhere else, that brings so many of the spirit sick to people in the flesh to find those whom they may control and in whom they may find these forces for the palliation or the cure of the various evils from which they suffer. But the help they may obtain in this way is only very partial, unless aided by science and the co-operation of angels, so that hospitals have in recent years been established to assist in their treatment. Many of these spirit sick ones are evil minded, and seek to find such mortals as they can personally control, and being persons of very reckless and inharmonious character, they invade the persons of such weak-willed people as they can control—actually *enter into* and take "possession" of their persons. Such persons are said to be "possessed," and such they are; both are insane, but the one that is in earth life is in the worst condition of the twain. Many of these spirits are malignant, and such Jesus characterized as *devils,* or *do-evils,* for such they are when they come to mortals with evil intent, as they impart their own ills to them in exaggerated form.

That spirits impart their diseased conditions to persons in the flesh, consult Swedenborg in his *Heaven and Hell.*

It is only within half of a century that hospitals of one and another kind began to be formed for the treatment of the sick of spirit life, and vast numbers of them since then have been treated for the ills they suffered from while living in the flesh.

The means and the methods so employed by the angels resemble much those made use of by the "Salvation Army" people, with the exception that those employed by the angels are vastly more extended, embrace a vaster number of subjects and are more perfectly adapted to the needs and requirements of spiritual beings than are those of that noble body of self consecrated men and women that are included in the Salvation Army. Untold thousands of the great, the wise and the good of the very highest spheres of spirit life have become missionaries, many of them

descending into the lowest spheres of spirit life and mingling freely with the lowest and the humblest citizens, many of them such as in this life were regarded as among the basest of mankind, and carry with them life and light and love and hope and music, and all things lovely and beautiful and cheering and inspiring to the heart of man.

The lower spheres of spirit life, with their untold billions of people, vast numbers of whom have lived in them these thousands of years past, have become a vast theatre for missionary enterprise, and millions are engaged in the glorious work.

For in truth, in the spirit world, and more truly than in this world, for these are the "times of the restitution of all things," when the higher and more advanced classes of mankind, who in this life tyrannized over and oppressed their brethren, and put burdens upon them intolerable to be borne, and practically deprived them of their immortal birthright to life, liberty and happiness, are now given the opportunity to "lay judgment to the line and righteousness to the plummet," and thousands of these are descending into the lower spheres to look up these humble spiritual wards and brothers of theirs whom they have neglected for so long, and are bringing them out of the dark "valley of the shadow of death" and into God's blessed and eternal sunlight of joy and peace. The time is now nearly at an end when the rich and the powerful can spend the earnings of the poor in riotous living, depriving them of the means to make life a joy and a proper preparation and stepping stone to the order, the system and the sublime glories and splendors of the life eternal.

Yes, one of the greatest and most important truths that Jesus has imparted to mankind is the knowledge of the fact that mankind in the flesh may be, and most of them are, influenced by decarnated spirits, both good and bad, and according to the character of the returning spirit will be the influence that he will exert upon the person or persons living in the form, whether it shall be of a healthful or an infestational

character. It is by virtue of this marvelous relation existing among and between human beings living in the material form and out of it that many persons in this world are enabled to accomplish great good by faith and prayer and the intervention of angels. Let us take for example the case of Dr. Barnardo and George Muller, of London, England, who have, by the exercise of prayer and faith, been able to rear, educate and maintain more than 60,000 orphan children. Really and truly the work of raising the more than $15,000,000 that were raised and expended in these labors of love in caring and providing for these waifs of humanity during the many years these noble men have been engaged in this great work, has been one of the functions and the duties of decarnate men or angels. They—the angels—influence and teach in a similar manner, viz., by strongly impressing their views upon the leaders of mankind. They not only impart ideas in this way; they set up or pull down the leaders of mankind accordingly as they serve or fail to serve the best intersts of human kind. In Dan. iv., 17, we are given an example of this interference on the part of the statesmen of the spiritual world with the affairs of human life. "This matter is by the decree of the watchers"—those statesmen whose duty it is to watch over human life and to carefully study the effects of those measures which have already been introduced to accomplish their intended results—"and the demand by the word of the holy ones: to the intent that the living may know that the MOST HIGH ruleth in the kingdom of men and giveth it to whomsoever he will and (often) setteth up over it the basest of men."

The "holy ones" are manifestly those higher spiritual teachers, and statesmen who, by their superior wisdom, are such as determine the policies and measures to be adopted at the various stages and crises in human affairs.

Several of the books of the Old Testament are filled with accounts of these interferences by the higher powers with the affairs of the Jews, who were repeat-

edly sent into exile or involved in desolating wars, or punished in some manner by having set over them "the basest of men," and for hundreds of years.

In this way they got rid of the idolators, so much so that at last the Jews are a united nation and people, a cosmopolitan race that are probably more numerous than at any time in their past history, and are more true to their religion, their country and their home, though living under all skies the world over, than any other race, nation, tribe or people to be found anywhere on the face of the whole earth. They have become thoroughbreds, and the only people on the footstool who steadfastly worship the only one, true God.

JESUS AND JUDAS.

"That the Scriptures might be fulfilled."—*Jesus.*

"For this purpose have I raised thee up."—*Jehovah to Pharaoh.*

"I form the light and create darkness. I make peace and *create evil.* I, *the Lord,* do all these things."—*Jehovah to Jeremiah.*

"Shall the clay say to him that shapeth it, What makest thou?"—*Ibid.*

The human mind can conceive of no greater contrast than is presented by these two greatest of the actors that wrought in this greatest and grandest of the world's tragedies. And yet there is another side and another light in which the divine humanity is destined to view this vast drama that involves worlds in its fulfillment.

For the great Architect of all the worlds worketh by wise plans, some of which are not so easily comprehended by man in his early spiritual conditions and estates, and must patiently abide the time when his Creator shall permit him to have a better knowledge of the ways, means and methods by which he works

out the vast plans, purposes and problems of an infinite universe.

"For *my* thoughts are not *your* thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah i., 8, 9.

Yes, the Creator, our own Heavenly Father, is often obliged to employ human means for the furtherance and the execution of His mighty plans and purposes in the field of creation that appear questionable and even worse in the eyes of the uninstructed man, who does not understand the wisdom, power or the needs of the Creator in the choice of His means and instrumentalities for the accomplishment of His great and wise purposes.

Among the most important of the instruments selected by Jehovah for the accomplishment of His great and beneficent plans for the uplifting and salvation of mankind, we must regard those of Pharaoh and Judas to have been the most important of all the baser means which He employed in their execution. Taking the case of Pharaoh, whom Jehovah (Lord) informed that: "For this very cause he had raised him up to show in thee my power and that my name may be declared among all the nations of the earth."

The Lord had two very important objects to accomplish in raising up this man Rameses and seating him upon the throne of the Pharaohs at the time He purposed to return the Israelites to their original home in Palestine, and one of these objects was to make the very name of the Egyptian king and his people, and even the very land of Egypt, utterly and forever hateful to them by the beastly tyrannies and oppressions which they would experience at the hands of both king and people, so that they would never in the future have any desire to return to the land of their oppressors, though it was at the same time the land of their fathers, and had been for the past four hundred years. What Jehovah intended to accomplish by His treatment of Pharaoh was to spread abroad among the

nations many wonderful reports—many of which would be greatly exaggerated—of his wonderful dealings with Pharaoh and his two peoples, but were more especially intended for the peoples of Palestine, to cause them to stand in awe of the Jews and their God and to thus render their entrance into Palestine and their final settlement there more easy of accomplishment.

At one time, when the heart of Pharaoh relented under the terrible discipline of Jehovah, and was minded to let his people go, Jehovah interfered and "hardened Pharaoh's heart," in order that he might have the opportunity to chastise both the king and his two peoples a while longer, until all should become wholly sick of each other and willing and anxious to forever separate and be quit of each other—without any desire to ever return.

For the eternal God was engaged in the business of *accouching* a great nation, and one that was and yet is destined to play a marvelous *rôle* in the affairs of human civilization. This disciplinary course pursued toward the Jewish people by the higher powers of the spiritual world has been continued down to the present time. They have been exiled in greater or less extent, several times during the past 3,500 years, until they have become a race of religious *thoroughbreds,* that will stand by their religion through thick and thin and under all circumstances the world over—the example of a great people that, without home, country or liberty, and never has been permitted access to the land in any other country, have, despite all, and in all countries, maintained their autocracy, nationality and their religion in the most marvelous way of any people that has ever struck time.

This disciplinary dispensation will not, cannot, in the very nature of the situation in Europe, be gotten rid of fully and finally until "the fulness of the Gentiles has come in; or, in other words, until the tyrannies that Jews, in common with all other old world peoples suffer from, have been wholly and forever removed, and free governments for *all* have been

established in their places. They can never be gotten rid of until the millennial era, now coming in the midst of the most terrible wars, whose final object is intended for the removal of the obstacles that stand in the way of the realization of this marvelous era of universal love, joy, peace and fraternity when these great difficulties in the path of the divine humanity have been fully and finally and forever taken away.

For the new civilization, the "new heavens and the new earth," can never be fully introduced and laid upon its living and eternal foundations until every last vestige of the old materialistic civilization has been utterly and everlastingly destroyed and taken from the earth. And that new civilization is the new city described by John in Rev. xxi., 1-27. In Rev. xviii., 1-24, we have a vivid description of the old Babylonish civilization and the manner of its utter overthrow and destruction, in the 21st verse of that chapter.

In the case of Judas we have an equally plain example of one who has been foreordained by the higher powers to the execution of a certain part in the great tragedy of Jesus and the cross.

"I speak not of you all," said Jesus on that memorable night. *"I know whom I have chosen:* But that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me!"

We have in this and in other Bible passages a plain intimation that it was both foreseen and also foreintended by the higher powers that someone should perform that part in the great tragedy, but it is also plainly stated by the Master, both here and elsewhere in the gospels.

Jesus even proceeds so far as to prompt Judas to hurry up the dreadful work, and not keep him any longer than possible in dread suspense. "That thou doest, do quickly." Fearful, too, probably, lest Judas should falter in his purpose, and His own plans and purposes for the completion of His great life work for the salvation of mankind should in some way be deferred or defeated altogether.

Then, too, He might not have been sure of Him-

self—of His own ability to maintain Himself in that sublime height of passion He had wrought himself up into in order to sustain Him in His endurance of His terrible self-inflicted ordeal! *That thou doest, do* QUICKLY." "Be sure of yourself and of the accomplishment of your purpose, and don't keep me in this fearful suspense any longer than necessary!"

In this manner he even appeals to the mercy of Judas, and entreats him to be as expeditious as possible in the execution of his purpose and not to hold Him in that tremendous, heart-rending agony of uncertainty and doubt which He soon after manifested in the garden when He retired by himself to intercede with His heavenly Father. "If it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt!"

It is the loftiest sublimity of heroism—the scene, the passion, the actor, are blended, as it were, *in one*, the greatest, grandest and most terribly glorious ever endured upon this dear old earth or elsewhere by gods or men.

The magnitude and importance of the part enacted by the man Judas appears never to have been fully understood in its highest significance down to the present time. Mankind appears to have been content to receive the benefits of a salvation purchased by the assassination of the man Jesus, but curse the authors of it, and especially the man Judas. If the tragic death of Christ upon the cross and the part taken in it by Judas could have easily been omitted, is it not plain to see that the *authorities* of the spiritual world who oversee and superintend the affairs of human civilization (see Dan. iv., 17) would never have put Him into such tragic and awful experiences? "And I, if I be lifted up, *shall draw all men unto me.*" Such is the estimate of the value placed upon it by the Master himself in one of His discourses to His disciples some time before His death. And it is a sublime truth. Yes, give a little longer time for the operation of the benign principles involved in the life, death and sufferings of Christ to produce their natural

effects upon mankind, it will be found that this divine humanity of ours has been integrally united and crystallized centrally about this man Jesus.

Yes, as elsewhere stated, this wonderful bulletin of the cross and all its containments has been the greatest driving and *uplifting* force connected with all Christianity; yea, with civilization itself.

The vast importance of the relation which this man Judas sustains. and will ever sustain, to this sublime inter-world's tragedy, will never be fully unfolded and understood until man himself has risen up to a better understanding of the nature, the duties and responsibilities of the Creator Himself in all His relations with mankind, His own dear children, both in this world, the other world and all worlds. That the higher authorities of the spirit world—yea, the Father Himself—believed it to be indispensable to the salvation of mankind that Jesus should come down to this world and suffer many things from the Jews, "and be killed," there can be no doubt in the mind of any student of the Bible.

Also that the Fatherhood, by whom He was sent, believed that His suffering, betrayal and death were a very needful part, yea, sustained a positive relation thereto of untold value to the scheme of human redemption, is equally evident from all the evidence in the case, especially if we consider the tender and touching appeal of Jesus to His heavenly Father when in His awful agony in the garden, he besought Him to release Him from the dreadful ordeal if the plan of salvation could be successfully completed without such a terrible sacrifice! "Oh, my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." And again He went away and prayed, saying: "Oh, my Father, if this cup may not pass away from me except I drink it, thy will be done!" So that "an angel from heaven appeared unto him, strengthening him."

How unutterably sad and agonizing is this appeal to His heavenly Father to stay the enactment of a death so inconceivably tragical and awful! But the

heavens refuse any stay of the dread sentence, though an angel is sent to comfort and strengthen Him against His appalling sorrows, sufferings and death.

But the heavens are dumb to His piteous appeal to stay the execution of a death so inconceivably cruel and awful. No pitying hand is extended to arrest the execution of the terrible impending sentence—the awful spectacle of a God expiring on the cross in the midst of unutterable agonies is too absolutely necessary to the fulfillment and perfection of His own and His Father's scheme for the salvation of a world, is too imperative and absolute, to admit of any arrest or even delay in its enactment. And the terrible Fates move forward! No stop! No stay! To the onward march of the eternal destinies!

"My God, my God, why hast thou forsaken me?" are His last expiring and despairing words when suspended upon the cross.

"Father, forgive them, *for they know not what they do,*" is one of the last of the loving words to which He gave utterance while hanging on the cross and witnessing the frenzied mob as they sought to increase the keenness of His expiring agonies.

And it is for the perfection of this sublime plan and purpose of the spiritual heavens to arrest the attention of this densely ignorant, unspiritual child-man and cause him to *look up*, set him to thinking upon spiritual things and induce him to forsake his sins and lead a new life before God, angels and men. For the perfection of this wonderful scheme for the redemption of a world, this mighty advertisement of the everlasting divine word, the man Judas was employed by the angelic authorities of the spiritual world to supply the darkest part of the dark background in the picture that was to furnish a proper setting for the sublime spiritual lights, the moral grandeurs and glories displayed by the divine God-man during His unutterable sorrows, anguishes and agonies in the garden, at the trial and while suspended 'twixt heaven and earth upon the cruel cross. The picture is perfect.

We look in vain for anything that approaches it in tragic grandeur and sublime, infinite glory!

No wonder that the Father refused to release Him from enacting His part in the mighty all-worlds drama and tragedy, for such it is.

"And I, if I be lifted up, shall draw all men unto me."

And so it is and will be until the whole world shall be lifted up into the eternal brotherhood of man, and into perfect harmony with the Fatherhood of the Gods.

To assist the angels in their wondrous plan for the moral and spiritual evolution of the divine man this man Judas was specially incarnated. His treachery toward his teacher and noblest friend; his conspiracy against him with the priests; his sale of Christ for a few paltry "pieces of silver"; his speedy and terrible remorse at the consequences of his treason; his self immolation and execution, are all necessary features in the mighty picture and wholly indispensable to the perfect fulfillment of the purposes of the Gods.

To prepare himself for the execution of his part in this business of the spiritual uplifting of a world, it became necessary for him to spiritually degrade himself and to incarnate in a sphere and in a family of a lower order morally than the one he had previously been attached to in that life, in order that he might become suitably conditioned for the base part he was to play therein. It was an act of much heroism on his part; one that has cost him the execrations and the curses of mankind for nearly 2,000 years, besides centuries of hard work to regain lost ground. There is no authority that can repeal the law that governs the action of fire on the person of the man that falls into it, no matter what may have been his motive in getting there.

He can only be aided in escaping from its effects by an act of forgiveness toward him on the part of mankind that will eventually lift him up out of them. But will they grant it? Most assuredly, yes!

Jesus forgave His enemies even when, suspended on the cross, they were tormenting Him. And He has not only bid us to imitate Him in the exercise of this simple act of magnanimity towards those who in some way have been estranged from us, but He has also put it as a *prior* condition to our being forgiven by our heavenly Father that we also forgive our enemies, and the eternal law in itself is equally mandatory in its demands upon us in this respect.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The *law* is absolute and eternal. Yea, the churches must learn to exercise a broader and deeper spirit of love and charity toward all men everywhere, and to that end they must practice a greater charity toward each other and toward the man Judas, who has sinned more deeply against old theology than against reason, justice and the eternal truth of things. It will beget a newer and more catholic spirit in them, that will bind them more perfectly together in one as an irresistible force to complete the evangelization of the world. And to the more perfect accomplishment of this most glorious consummation of all good, the perfect union and harmony of the forces of civilization, the churches must study more deeply the functionation of the divine humanity, not only among the churches themselves, but everywhere in all conditions, states, estates and offices that exist among the whole vast family of man.

They must look more deeply into the universal and eternal *causes* of sin and transgression by man of the eternal law itself. For, as the beloved Socrates has so well stated the facts: *"Vice is ignorance: Virtue is knowledge."* Yes, vice is simply *ignorance concreted* in the life of man, and virtue is its polaric opposite.

For this will become the creation of a new spirit, which in truth is a holy spirit—*the* holy spirit, or *spirit of the whole.* For the holy spirit, the *"Pneuma Agion,"* is the harmonious coaction of every office and organ, every force and function in universal life, as

that life proceedeth outward to consummate creation in all its infinite departments of being. It forms the infinite holo-cosmos that embraces within one vast sweep of conscious and coactive energy all forces and forms of beings create and increate—the *universal harmonium* and *oversoul.* God over all and blessed forevermore.

It is this "spirit of the whole" that presides over the conception of men and of nations that are "raised up" to perform some special, important office in the divine humanity. And it was this holy spirit that brooded over the parents of the beloved Christ in their incarnating *conception* of this minister plenipotentiary, healer and teacher that descended from the skies to organ every force and function in universal life, as earth, to illuminate, to heal, to instruct and to bless mankind. It was the literal rendering of certain passages in the genealogy of Jesus that caused the church to make the mistake of supposing that Jesus was begotten without earthly father—a mistake, however, that, like many another literal translation of the Word, hath been a source of spiritual profit up to a certain era in the life of humanity, when the literal and symbolical sense of the Word must give place to the spiritual and scientific sense of it, for the spiritual freedoms and other spiritual uses of the thousands who are marching forward into the new dispensation.

It is the inability to see and the unwillingness to permit these beneficent changes and transitions that hath heretofore created so much and terrible friction and war among men of different creeds and beliefs. This irrational and ignorant opposition to the rational and healthful progress of humanity has been personified in Revelations, chapter xx., under the likeness of a *dragon,* which is the Devil, or *Do-evil,* and *Satanas,* which means *opposition,* or irrational and unjust hatred and opposition to all proper growth and progress in human life.

It is the misguidance of mankind by many of those who have been appointed by Heaven to instruct, protect and guide them until they have attained unto a proper

moral and mental status to guide and govern themselves, when they will be called upon to surrender the autocracy and allow the people to govern themselves.

Fortunately, there be some of the rulers of the world who appear at least to understand this outworking of the divine law that destinates the life of the divine humanity, and are seeking to make them ready for the mighty changes that await them. A little hearty and appreciative opposition and restraint, to hold the people back until they are more advanced and better prepared to assume all the prerogatives of self-government, may not be amiss for a time yet.

But the inevitable eternal destinies of the great family of man are too *palpable* and manifest to be misunderstood. It would be far better for the people and for their rulers that the latter shall seek to promote rather than to oppose this political and spiritual accouchment of the world's peoples into self-governing nations, that is now so swiftly progressing under the leadership of Heaven.

What a seeming pity it is there are not a few more *Dom Pedros* in the world to help the people make themselves ready for their transition out of the old order of things into the new—the order of the "new heavens and the new earth," only making such and so much *apparent* opposition to the revolution by which the people assumed the reins of the government as to appease his friends and family, who were opposed to his beneficent schemes for helping his people into self-rule by means of wise and judicious measures for their true growth and progress. It may be possible that Europe has at least one ruler, Emperor William of Germany, who has already accomplished a vast work for the advancement of his people, with what ulterior motives it is difficult to say, perhaps—whether for the sole purpose of conciliating the people into an endorsement of his dynasty for all time, or to educate them into an intelligent perception of the rights, duties and obligations of self-government with the intent to hand

it over to them as soon as he believes them fully prepared for it.

It is probably nothing more than justice to assume that the great Emperor—for great he certainly is—has been actuated by the wiser and nobler of the two alternatives.

If our supposition be the true one—if he is conducting a campaign of education for his people with the intent and purpose of turning over the government into their hands by *peaceful* and voluntary revolution, it will indeed be a glorious act of self-abnegation—one that will place him in the very highest rôle among the rulers of earth and will endear him to the nations and peoples of the world for all coming time.

AN IMPORTANT LAW OF PROGRESSION IN SPIRIT LIFE.

A far-reaching and very important law of spirit life is the one which sends the spirit back to earth life to obtain certain material forces from those still resident in the flesh, to aid him in the proper rebuilding of his own spirit body, in such cases as those who, while they were living in the flesh, lived very bad lives, and hence, when they entered spirit life, are "sick" spirits, and require to be treated for their maladies of earth life. For all things that affect the *body* affect the *mind,* or *spirit* body, also, with this difference, however, that the ailments which the material body (*soma*) impresses upon the spiritual body (*psyche*) are more abiding than are those made by the spirit body upon its material companion, which is dissolved at death. For such is the law.

Since the establishment of hospitals in spirit life for the treatment of the ailments which the spirit man

incurred while a resident of earth life, vast numbers of the insane and of others who are afflicted with the "ills that man is heir to" are being treated, and with wonderful success.

And the treatment of these maladies originating in earth life are not confined to such only as are passing into spirit life at the present time, but untold thousands of those who entered it ages ago are also the subjects of this benign law of treatment. For this is the *"Judgment Day,"* when even those "who are in their graves—spiritual—shall hear the voice of the Son, and they that hear shall live." This is also the *era* or "times of the restitution of all things," when those who were the leaders and the rulers of mankind and should have been their teachers and helpers, to lead them to a higher life, became their oppressors, rather, and failed to discharge their duties to the humbler classes when in this life—these great ones—all, indeed, who failed to perform their duties to the humbler classes in return for the services and uses wrought by them for those placed over them by the higher powers—these mighty ones are descending by myriads, many of them into the very lowest dens of darkness, sorrow and despair, and are doing all they can to aid the noble philanthropists and sages in their blessed work of healing the sick of all times and conditions.

Such is the law of compensation placed upon them by the higher powers and the higher law, and there is no longer any evasion of it.

The material body of man is an organ of the spiritual man who lives within it as in a house of his own making, and fulfills a number of offices in the life of the individual. As already stated, it is a *house* or tenement in which for the time "he lives and moves and has his being."

It also performs the office of a stomach for the uses of the spiritual man, wherein, aided by its corresponding organ in the spiritual body, he digests, elaborates and refines his foods, both temporal and spiritual, for both these needs and requirements of the spiritual man.

From this laboratory, as from a common fountain, aided by appropriate machinery, the various foods thus prepared go forth into every part, nerve, cell and fiber of both the physical and the spiritual man, to refresh, rebuild and renew him in every portion of his being, though the foods which the spiritual man selects, distributes and formulates unto itself for the proper renewal of its own tissues, are of a less gross form and degree than are those foods and other forces which the more animal man makes use of to renew and rebuild its own proper structure.

These foods and other forms of the life forces that man thus receives from the raw materials supplied by nature come from the heights and depths of universal life, both from the spiritual and the material worlds, and are superintended, directed and moved by the creative intelligences in the evolution of all beings, both small and great, material and spiritual.

From these foods thus appropriated from the vast storehouse of nature, man not only supplies his own and hourly needs in greatest measure, but from these manifold foods which man thus elaborates and refines within the crucible of his own being. But in their more subtle, refined and spiritual forms he imparts them to all who come within the sphere and scope of his own being. "I am the living bread that came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

"I am that Bread of Life." "This is the Bread that cometh down from Heaven that a man may eat thereof and not die."

"The Jews therefore strove among themselves saying: "How can this man give us his flesh to eat?"

"Jesus said unto them verily, verily I say unto you, except ye *eat of the flesh of the Son of Man* and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood, *hath eternal life* and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He

that eateth my flesh and drinketh my blood *dwelleth in me* and *I in him.*"

"And the man said: The woman which thou gavest to be with me, she gave me of the fruit of the tree and I did eat." In all matters that concern the Intelligence of man woman represents "Pure Reason" or direct and *immediate* perception, while man (as a rule) creeping to all his conclusions by a comparatively slow process of *reasoning,* represents the *"Rational understanding"* as defined by the Metaphysician Emanuel Kant.

Hence it is that the *womanly* or femenoid Intelligence is the first to perceive great primal truths—first "eats" of them and afterwards hands them over to the man, or *masculine* intellect, and "he did eat."

"'For there went virtue out of him and healed them all." This *"Virtue"* or *dunamis,* that in this way went out of him and healed so many of the multitudes that came for the purpose of being healed of their diseases were his personal loves, affections, magnetisms and other potent foods which he imparted to all who were in mental and spiritual touch and harmony with him.

"For my flesh is *meat* indeed and my blood—*or love* —is drink indeed."

Not only did the beloved Christ possess this marvellous power or "gift," but so also did Paul and Peter, who, for example, raised the dead Dorcas to life. In truth it is a "gift" possessed by all healers in every age, as Jesus himself prophesied would take place with all who believed in Him and in His methods and means of healing.

"If any man believe in me the works that I do shall He do also and *greater works* shall he do because I go to the Father."

And again: "And these signs shall follow them that believe. In my name shall they cast out Devils: they shall speak with new tongues:

* * * * * *

"They shall lay their hands on the sick and they shall recover."

All of which predictions of the beloved Master have

been literally and abundantly fulfilled in modern times both among Christian Scientists, Spiritualists, and many others of the "Mind Cure" persuasion.

But to return. A time will come, as soon or late it comes to all, when the material body with all its manifold organs, functions and potencies must be put aside.

It has fulfilled the full round of its wondrous being, as Nature intended, if its "allotted" time has not been cut short by accident, disease, or some other of the thousand and one causes that produce premature death. The spirit man passes on into the realm of Spirit Life.

We see him no more for the simple reason that like the electro-motor he is of too fine materials to be cognizable by the gross unspiritual five senses of this "muddy vesture of decay that doth so grossly close us in." With the putting aside of the material organism he also laid aside the material laboratory or stomach wherewith he had for long years with the assistance and co-operation of its correspondenting spiritual stomach, prepared the foods for his subsistence and well being.

Henceforth he will be obliged to depend upon the digestive and the elaborative organs of the spiritual body alone for the means to prepare the foods for his daily and hourly uses and enjoyments in the spirit world. If the spiritual house which he built up during his sojourn in the flesh be of so high, pure and enduring character that it shall require no radical changes to be made in it afterward to adapt him to life in the spirit world, all is well with him.

He has fulfilled the law of his own being and is at peace within himself and with God's great Universe everywhere.

But if, during his lifetime in the world, he has been building up a diseased body both of the material and spiritual kinds, he has both sub-consciously and unconsciously been slowly drifting into what for a better name we term "the Hells" both of a material and spiritual character, which in some of their leading aspects will return to him in a more aggravated form than in this life of the flesh.

And now since he has not any longer the material body with all its important organs and functions to act in concert with those of the spirit body and thus to assist it in the elaboration of his foods, not only such as are designed for ordinary uses, but more especially those of another and quite a different sort; viz., such as are intended to act as *alteratives*—as we in this life are in the habit of terming them—and which he must have and use to effect these important radical changes which he must undergo in order to get rid of the diseased conditions which he lived into while in earth life,—by those spiritual transformations that will restore it to healthful conditions.

This is the great difficulty that hitherto has confronted man upon his entrance into Spirit life,—a difficulty arising from his dense ignorance of the laws that regulate his own spiritual being. This was the vast problem concerning the life of man that confronted Swedenborg and his teachers in spirit life, chief among whom was St. Augustine, who was a fatalist of the most rigid character and from whom Swedenborg imbibed that terrible system of pessimistic theology that he has given to the world.

Both St. Augustine and Swedenborg were very great and very learned men, especially the latter. Both of them were voluminous writers. But St. Augustine has done more to shape the religious opinions of mankind and to impress upon them their cruel and utterly relentless character than all the primitive church Fathers put together.

The human mind can contemplate only with astonishment, the utter *"sang froid"* with which Swedenborg inverts the character of the Divine Being—"Our Father who art in the Heavens,"—as delineated by the beloved Christ—into the very strange and unutterable Being that still exists in some of the creeds of to-day, that has no counterpart in reason, science, philosophy or even in any of the Mythologies that exist among men of the most barbarous tribes—a doctrine and a character that if true and could be realized in its

enormity would dethrone the very foundations of human reason itself.

But as we have shown elsewhere, the Hells of Spirit life as defined in the creeds are couched in intensely *symbolic* language, which when it is taken in a literal sense, as the churches have done in the past ages to present times, justifies all the horrors of which we have spoken. But when used in a *spiritual* sense are rational, just and true, and places men in perfect alignment and harmony with universal law, and when fully explained and understood in all its bearings, as it soon will be by the more adult spiritual man, will no longer exist as a terror and a stumbling block to human reason. But on the contrary will be a source of great joy, peace and divine satisfaction to every soul of man.

It was this theological nodus that confronted Swedenborg at the outset of his scriptural studies and instead of taking the true spiritual sense of the word, he fell into the *literal* sense of it as Augustine and others of the Church Fathers had done before him, and his intercourse with these Fathers in spirit life had only served to impress it still more deeply upon his own mind as the true spiritual sense of the word,—at least in many cases where the philosophical or Theosophical Sense should have been made use of.

Hence, he not only put aside the plainest teachings of the Master upon this subject, both while still in the flesh and also after his Ascension when "he went and preached to the spirits in prison," and in doing so he violated the plainest dictates of reason and humanity, the teachings of Science and Philosophy, both physical and psychical and lastly the Word itself, which as an authoritative message to mankind must of necessity be in full accord and harmony with the Bible as traced everywhere in the great volume of Nature by the finger of the Almighty, but also upon the living tablets of the human soul!

But all things take their place upon this "vast scene of man" in all due order, time and place. A new era has at last dawned upon both spirit world and human world. It is the era of real human progress. It is the

establishment of a newer, higher and nobler standard for the *"Judgment"* of mankind.

"And I saw the dead, small and great, stand before God, and the Books were opened—viz., *"Old Theology"*—which is the very imperfect and in many respects very false estimate placed upon the character of man, by his religious teachers in old theology; also the very crude and in so many respects very false estimate placed upon the true character of mankind by our works upon civil, social and political law.

"And another book was opened which is the *Book of Life* and the dead were judged from the things written in the books."

The first two books contain the very imperfect and false estimates or "Judgments" placed by theology upon humanity, and are still retained as an important element of the *"general judgment"* now taking place, because true and vital in many of their leading features, and which when they are modified by the higher and more perfect Judgments of the marvellous sciences of the present age, will constitute Judgment in its highest and most perfect form.

And this is the "Book of Life." It is Science, true Religion, Psychology, Philosophy, Philanthropy and every other science that elucidates and ennobles the true character of human kind, as applied to the office of assigning to man his true character, first as an individual and second as to his rank and place in the Universal Heavens.

We now return more directly to the law concerned in healing in its metaphysiological relations to the treatment and the cure of spiritual and other diseases, and as it relates to both the healer and his patient.

Let us inquire what it is that takes place in the sick when they are healed by the "laying on of hands" as did Jesus and His disciples when they were in the world, and has since been done by many healers of the present time. There is a simple transfusion of the healthy *"Blood"* of the healer into every part and organ of the sick person, whereby he is restored to health. The living forces of the healer,—the loves,

affections, and other personal magnetisms enter into every fiber, nerve and atom of the body of the sick person, and repelling the disease establish health in its place. The entire physical man has undergone a radical transformation.

But when the sick man has put aside his material body and has entered the spiritual world, the same law obtains—follows him thither, but operates now under somewhat different conditions. In other words he has not any longer the aid of the material body to assist him in the evolution of those forces which he requires to co-operate with the spiritual forces within him in expelling the diseases which he took into him by a bad life in the flesh.

And yet he will be obliged to have these co-operative forces for the repulsion of the diseases of the spiritual body,—forces generated in the material body, as Swedenborg has stated in N. 480 in his "Heaven and Hell." But while Swedenbory could see no way out of this difficulty yet there is one now made manifest by the light thrown upon these vexing questions of the mind by the more advanced conditions of modern Science. Philosophy and a true Theosophy, which were not much known to Swedenborg and the age in which he lived.

These co-operative forces originating in the material body, which the sick man of spirit life can no longer obtain from his own physical organism, having cast it off from him at death, he can still find an abundant supply in the bodies and souls of *other people,* and from such as still living in the form but in more healthful and normal conditions spiritually are far better adapted to his needs of health and recovery than any that could be derived from his own diseased material body were it still available for his uses.

This divine source of healing is one of the greatest of the prerogatives of the divine social man and is much more potent now in the hospitals of the spiritual world and applies to a vastly wider range of diseases there than here. In truth it applies there to every form of disease and all diseases there become more amenable

to treatment since the sinner has got rid of his old sick body with its diseases and its enticing passions and appetites, and does not encounter so much opposition from them as when subject to them in the life of the flesh.

It is this somewhat occult law discovered and demonstrated by the old Greek philosopher and scientist, Anaxagoras, "Father of Modern Science," as he is sometimes called to-day. It is this occult law or force that brings millions of human beings after their entrance into spirit life back to their former terrestrial *habitats* to become the source of the manifold cranks and other insane people that fill insane asylums, jails and penetentiaries that abound in our land.

Anaxagoras, upon his entrance into spirit life, like the wise Socrates, chose to remain in the lower spheres among the people of all ranks, classes and conditions, the better to enable him (them) to study their needs and requirements, and to help them where they required help.

Anaxagoras discovered, from long and careful observation among the lower and other classes, that such as chose to remain in terrestrial conditions, not seeking to escape the evils incurred by remaining in the lower spheres by a too early ascent into the higher. He discovered that such as preferred to remain in touch with the earth and earthly influences, and mingled freely with all classes, and especially with *the people of the world,* who, still in full and active possession of their earthly bodies, could supply them with those terrestrial-spiritual forces and foods which they required both to *sanitate* and to rebuild their diseased spirit bodies, that these by long subjecting themselves to terrestrial influences became gradually improved in their personal and sanitary conditions. Like Anteus, the Son of *Ge,* or Earth, who wrestled with Hercules, they became stronger and better by coming into and remaining in *touch* with dear old Mother Earth and her benign and salutary influences.

By some to us as yet unknown and mysterious impulse, the dog when bitten by a poisonous serpent, is

said to retire by himself where he is not likely to be disturbed and buries the bitten part in the earth and lets it remain for days perhaps subject to its sanitive potencies.

Physicians have made the important discovery that the earth poultice is one of the very best applications that can be made to wounds and other lesions of the body of certain classes or kinds.

These forms of sanitation would likely be more popular were it not for the name and some degree of inconvenience that attach to them.

But man has adopted the sand bath and the mud bath, and it remains to be seen if both of them may not become more popular as time passes. Certain it is that terrestrial and semi-terrestrial influences and potencies play a wonderful part in the sanitary means and methods employed by the angels in the treatment and cure of vast numbers of the diseases that afflict mankind in the lower spheres of spirit life, according to their word.

PRE-EXISTENCE.

One morn beside the hedgerow 'neath the trees—
The lofty Eucalyptus—I espied
A glorious *Psyche wing the early breeze,
Dancing and prancing on the morning tide.

But yesterday a dull, unsightly worm
Crawling and sprawling on maternal breast—
To-day a thing of life, a glorious form
Cleaving the air with wondrous life and zest.

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*The large golden lyre-winged butterfly. The Greeks had but one word for Soul and for the Butterfly, viz.: Psyche, which they regarded as the true symbol of the soul of man in all its beautiful metamorphoses. The incident took place just as I have related it.

With joy I hailed it and in converse free.
"Oh, glorious sprite," said I, "whence comest thou here?
From Sunland or from some more far country
Where Angels dwell in some celestial sphere?"

"Did *Eos, Painter of the Dawn, portray
Those rainbow tints upon thy dainty wing,
Or did Apollo with his lyre for aye
Impart such power that as they soar they sing?"

My only answer was a higher flight,
Cleaving the air as if in perfect scorn
Of earth and all that dwell within its light
And all who to its miseries are born.

"Spirit of life and beauty," then cried I,
"Canst thou not answer one who though earth's pawn
Like thee hath spanned the past eternity—
Cotemporary of Creation's dawn?

"I am not all unworthy, but have sought
To dwell in harmony with all human kind;
Nor these alone, but in my inmost thought
Have loved all meaner things with fervent mind.

"Say, canst thou tell me aught of former life,
Of blest Nirvana or of Devachan,
Where once we dwelt so free from pain and strife
Which here so blurs the life of gods and men?

"Don't tell me you forget; it can't be true!
In thy dear brightness thou recallest well
The long, bright halcyon days when I and you
In those high spheres knew naught of earth's dark spell.

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* Eos means Dawn.

"Bring me some token of that blessed time
When life was one long dream of conscious bliss
Where oft we winged those heavenly airs sublime
Unconscious of the cares and tears of this.

"Bright messenger of the dawn, so free,
When yon bright orb spread his first glorious beams—
When sang the stars in all their youthful glee—
Repeat to me what were thy morning dreams!

"Oh, say not that thou knowest naught of this,
Since thou art Psyche, free from earthly forms,
While I, still prisoned in this earth-shell, seek release
To find again the sun that ever warms.

"Still art thou dumb! Ah, couldst thou say thy say
How it would shame professors of the college
Who are delving in the mud of earth for aye
To find the rootlets of the 'tree of knowledge!'

"But wisdom ofttimes is most eloquent
When it sits dumb before the word it brings!
Words have no power to tell the message sent,
And what the sage can't say the poet sings.

"Fain would I learn if thou canst tell me now
The wondrous mysteries of Re-incarnation?
'Twould be a marvellous story as I trow
And dim the glories of the first creation!

"Reincarnation is Creation's Law—
By it the Monad doth ascend to man,
Man to the angel, angel to the God
One universal and consistent plan.

"Say, wast thou present when our dear old earth
First out of Chaos into Cosmos came?
Is Vega or Arcturus prior of birth?
Lord Sirius or our own great God of flame?

"Wast thou a witness when the morning stars
Together sang, the new-born universe?
Teach me that song, if love of truth inspires,
I fain would place it in my humble verse.

"Perchance, but just now freed, thou canst not say,
Since Time hath rule in all sublunar things;
If so, I'll patient wait another day
And greet thee when the bird of morning sings.

"Still art thou Sphynx? Perchance it may be wrong
To filch the secret story of Creation;
Perhaps I do but push my quest too strong,
And ought to wait till the next decarnation.

"But that's of little use to Fleshly men
Who hunger for some freshly inspired pages
Who have no wish to get beyond their ken,
But famish on the moldy crusts of ages!

"Still art thou mute? Perchance it is the best
That life's past glories visit not these eyes,
That Heaven in mercy vexeth not our rest
With visions of the splendors of the skies!

"Yet let me thank thee for the priceless Word,
The message all unconscious thou has brought,
Divinest Psyche, Angel of the Lord,
Which in his higher wisdom he hath wrought."

THE SPIRITUAL UNIVERSE.

The solar-planetary systems that fill all space in infinite numbers are mizo-cosms; and individual worlds are but mega-cosms in this vast infinite, magnificent and infinitely glorious panorama of the worlds and

their sublime inter-planetary relations and uses, which they sustain to each other in the life of all things.

The universes, philosophically and spiritually considered, are *nerved, muscled, ligamented* throughout, the only portions that we can behold with our *natural* eyes being the osseous system, or the material worlds, which form the bases of the various world systems—the *"footstools"* of the Gods (*"Heaven is my throne: The Earth is my footstool,"* saith Jehovah.

These marvellous parallelisms, analogies and correspondences in the constitution of all things are not only wonderful, unutterably glorious, but they are wonderfully helpful to the higher intelligences in their work of teaching the laws, or modes of action and of being of the various universes to the planetary boys and men! They form an easy line of ascent from particulars and details and into generals and universals.

They present the laws to the infant as well as the more adult spiritual man of the lower worlds in an infinite panorama, beautiful object lessons that carry forward and upward the young spiritual mind in a wonderful way!

As soon as man has acquired sufficient strength and clearness of vision to enable him to put aside his *Earth goggles,* which were given him by the Creator to enable him to more easily endure the too dazzling rays of the great intense spiritual sun, he will open his spiritual eyes upon a spiritual universe so magnificently and sublimely glorious that his soul will be filled with transport at the wondrous scene that will greet his astonished sight.

In the evolution of this wonderful subject we have to consider man in his social and spiritual relations to his kind. In the study of these very important relations we are much aided by the Master in some of the juvenile lessons in spiritual things which he gave to his disciples and to the world in his discourses to them not long before his crucifixion. "Jesus said unto them, Verily I say unto you, except ye eat the flesh of the Son of Man, ye have no life in you. Whoso eateth

my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day" . . .

"He that eateth my flesh and drinketh my blood *dwelleth in me and I in him.*"

Christ in thus informing the Jews, including his own disciples, that he was the "bread that came down, yea that cometh down from heaven," struck a vast and vital and eternal principle that relates and governs all the world. Spiritual, natural, material, human—all of them—a divine *focal* principle that concerns *all men,* with this difference concerning Jesus, that he was (is) a very advanced spirit with many re-incarnations behind him, and for that reason had been chosen by the Fatherhood as a special minister plenipotentiary clothed with full powers as teacher and exemplar, to become the most central force about which would focalize and crystalize the forces of civilization itself.

The nature of these forces of which the Master speaks are not difficult to comprehend perhaps if one can put off his church prejudices and other preconceptions too old for his eyes and blur the vision.

"And *virtue* went out of him and healed them all." It was by means of this personal divine *"virtue"* that Christ went forth and with his mighty will power to heal the multitudes of the sick that came to him for healing. It also enabled Paul and Peter to raise the dead as Christ had done, as we have elsewhere seen in another chapter, and which has also enabled modern healers to perform similar wonderful works.

Yes, love is the *"blood"* of the spiritual man and *"flesh"* is the "bread" of the spiritual man to which Jesus makes allusion in his discourse to the Jews (John vi, 51-58). They form the personal magnetisms of all men according to their degree and kind—their growth and advancement in spiritual things. "For my flesh is *meat* indeed and my blood is *drink* indeed." No one who can comprehend a tithe even of the vast and sublime truths—the spiritual pearls of thought to which the beloved one gave utterance during his earthly ministrations, but will admit that the "bread" and the "blood" that were elaborated in his spiritual sys-

tem were standard high, and sufficiently true, pure and commanding to modify and transform the other great religions of the world and to create a religion broad enough and big enough to supply ample standing room and acting room for every "Son of man," and a spiritual *cuisine* large enough and free enough to allow every son of God to choose his own foods without let, hindrance or dictation from any source whatsoever.

Our personal prescription of the foods and drinks of others grows too often and to much out of our own personal experiences and necessities; and while it may be perfectly harmless, grateful and wholesome for *us*, may be deleterious to others. This precious conservative *law* extends to all the worlds, both material and spiritual, but is more potent in the latter than in the former, and more potent and active as one ascends from lower into higher degrees of the spiritual and celestial life of man. Hence the severity with which Jesus spoke of the course pursued by the Scribes and Pharisees and all others who "compass sea and land to make a single proselyte, who, when he is made, becomes twofold more a *child of hell* than themselves." For by so doing they do not subjugate his errors but his honesty, and turn him over to the devil of evil ways and practices, for the eternal God can do nothing for a rascal—can build very little that is great or good upon a rogue.

But we must consider these divine, spiritual, organic principles in a still higher light. Says the man Jesus: "He that eateth my flesh and drinketh my blood *dwelleth in me and I in him.*" It is a vital principle extending to and intimately relating to all cognate souls everywhere in all worlds. It is the law and the force that unites and determines the destinies of all souls, and more especially those which concern the relations of the true man and true woman. The spiritual planetary man or mega-cosm of our little world is made up of an almost infinity of spiritual beings, men and women, each of whom performs some function or use greater or less in the "divine humanity" or planetary man. These relationships do not give themselves ex-

pression in mere words and symbolisms. But chiefly in the form of most beautiful nerves and ligaments that unite the wise and the good—indeed they are beautiful or ugly according to the character of those united.

The spiritual vision of the writer was at one time sufficiently opened to witness an example of this wonderful relation between two persons, one of whom was a healer. A broad, bright, beautiful golden band appeared to come forth from the region of the solar plexus of the physician and to extend across the interlying space—some thirty feet or more distant—and to enter the body of the patient in the corresponding region. One of the things connected with the beautiful vision was the fact that this spiritual golden band, that, though broad, seemed to be no heavier than the lightest gossamer, appeared to have material weight as it hung suspended between the two persons in a long, light curve downwards toward the earth or floor.

This example, if we consider it attentively, and without prejudice, may serve to explain much that has hitherto been regarded as inexplicable in the occult or spiritual life of man. The writer will give an example in point.

He was well acquainted with an intelligent physician who had two brothers that were twins. If one of these were taken ill in any way, the other, though living hundreds of miles away, was invariably attacked in the same way. This marvellous divine unity under spiritual conditions extends to the whole body of the divine humanity in greater or less degree and potencies, and the more spiritually minded and intelligent one may be the more he is lifted up to a plane where he becomes *conscious* of its truth.

These spiritual foods of which Christ speaks not only relate all souls to him who love him, and in a very vital way as he has stated, but they are like and similar to those which we are considering in connection with the entire body of the spiritual planetary man. These sublime forces are not only the nerves and the ligaments that unite and bind in one all the elements of the Divine Man; they are also a great part of the goods

upon which he subsists both physically and spiritually. Persons have been known to subsist for years upon the spiritual forces which they draw from their friends around them in bodily presence and from those imparted to them by the Angelic Societies in the spiritual world to which they are affinitively related while still in this life.

"I have meat to eat that ye know not of," said Jesus to his disciples on a certain occasion.

As foods for both the material and the spiritual man these personal forces that are derived from the material worlds and their atmospheres and from the spiritual worlds and their atmospheres, and are afterward digested, elaborated, refined and *eaten,* both by the man himself, but chiefly by his friends—these are the chief attractions and foods that drew man and woman together in the social, spiritual and conjugal relations, and are the causes and influences that render all these relations so delightful and intoxicating to human souls. They eat one another, but functionally and not in any harmful, but beneficent way—as stated by the beloved Christ. "For my flesh is meat indeed and my blood is drink indeed." "Whoso eateth my flesh and drinketh my blood hath eternal life." Yes, it is by virtue of the fact that individual man is nerved, ligamented and co-muscled even with his fellow and through him with every other part of the Divine Humanity, and is thus also fed from its divine living fountains of life universal, that he becomes eternalized and lives ultimately among and by the Immortals.

The hand, the finger, the foot—every cell of the many millions that form the man—derive their existence, subsistence and base of life from these divine, precious and holy relations with other souls. "Thanks to the human heart by which we live." But that which doth relate man most potently to the infinite life and accomplishes most to eternize and infinitize the whole life of man, are the relations he sustains, and ever must sustain, to the infinite creative sphere which constitute the brain, or the positive pole of the holy Divine Humanity. Cut off the hand or finger of a man

and it is immediately dead. And the forces of surrounding life at once begin the work of disintegration and death.

In like manner if man separates himself too far from the vital currents that are forever flowing forth from the living Brain of the Divine Being to impart life, health and motion to all his worlds and universes, he also perishes, and is found no more in the ranks of living men and women. And this he can do if he so desires.

Yes, man so far as his degree of advancement in spiritual things will admit, is totally related to all those societies in spirit life for which he has any very positive attraction.

For, as the human body is made up of an infinity of cells that are corelated and held together as one body, and is composed of manifold organs, functions and uses, as has been shown elsewhere, so likewise the spiritual worlds are made up of innumerable societies that correspond in their spiritual relations and uses to the organs, functions and services that are performed by the manifold membership of the human body.

And this is true not only of the great universe itself in all its compensatory relations with its worlds, systems and inferior or lower universes, but it extends all the way down to the terrestial worlds and all their containments, where are found the earliest involutions and incarnations of spiritual forms in material forms. For material forms are only the dress which spirit forms create and in which they array themselves, as the hand in the glove and the person in the suit or dress. This eternal *outflow* of the living forces of the solar spiritual have a compensatory *inflow* that come to them from the terrestrial worlds and all their containments. The former or the solar spiritual outflow of the spiritual currents and forces of universal life and correspond to the systematic currents of the arterial blood in the human system and their outflow and circulation throughout every portion of the human body.

The latter, or compensatory inflow of the spiritual

eternal life forces of the universe correspond to the venous circulation of the blood and other fluids of the human system. For these are corresponding things of the Divine Being.

CONCERNING SABBATHS.

The word Sabbath means *rest.* The Jews originally in the time of Moses observed three forms of the Sabbatic idea or principle:

First—The observance of every seventh day as a day of rest, which was designed more especially to give the laboring man a period of rest from all his ordinary physical labors, having for its object a two-fold purpose, viz., *First,* rest from all toil and business labors for the refreshment and restoration of the forces and functions of the entire material man; and, *Second,* the culture, invigorating growth and progress of the spiritual man, and his advancement into the higher planes and degrees in the life of the spiritual universe, which is the present and ultimate goal whither tendeth all his just efforts and eternal destinies.

It was a rest of every *seventh day,* and was an embodiment and an imitation of the lunar week day principle by which all animals and plants *incubate* and *menstruate,* and which if not properly incorporated into the culture of the *Flora* and the *Fauna* of man in the future as it hath not been in the past, hath been among the prolific and woful causes of the universal breeding of predatory microbes in man, animal and plant the world over.

We are moving too fast. We must slow up a great deal or else the ugly consequences soon or late will result in moribund relations and a dying world.

The Second form of the Sabbatic law, or principle, as prescribed by Jehovah and adopted by Moses, was a Sabbath of *years*—and made every seventh year a

year of "rest to the land." "Six years shalt thou sow thy field and six years thou shalt prune thy vineyard and gather in the fruit thereof—but the *seventh year* shall be a sabbath of rest unto the *land*. A Sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard."

It was not only a year of "rest to the land," but also became a whole year of rest to man and maid of the toiling classes whose worn and weary bodies have become sick and faint, often insane, from the fearful burdens imposed upon them by their unholy and unbrotherly brethren in the flesh.

The almighty, all-wise Father of the great family of man hath unlocked the vast storehouse of labor-saving machinery to the world to enable man to enjoy greater and more perfect season of rest and social, spiritual and material recreation from the harsh and grinding effects of labor upon the man of toil. But the greater portion of those who have the control of it, instead of applying it to the great, wise and noble uses for which it is designed by the eternal divine Providence to subserve, viz.: to enable them to have the means and the leisure to cultivate their own nobler and better natures and their families and dependents, they are making use of these means which the ternal God hath given them to pile up vast mountains of the wealth of which they have robbed the people and imposed upon them as vast burdens too intolerable to be borne.

The third form of the Sabbatic law or principle is the year of the jubilee, of the *fiftieth year*. This is the greatest and the most benign of all the laws ever hitherto devised for the nationalization of the land to prevent its monopoly by the rich and to prevent its alienation from the possession and uses of the people and their families. But government will—and that, too, ere long—assume eminent domain over all the national wealth of the world and will forever hold them in trust for the uses and interests of the *whole* people, and will never more allow them to be alienated from the people in the future in any manner or degree

whatsoever. In so doing the government will represent the real proprietors of the land and other natural wealth of the world, and will hold it in trust in behalf of the whole people—for the present race of man.

This is the greatest and the most benign of all the agrarian laws that have ever been devised for the nationalization of the land to prevent its monopoly by the rich and powerful, and its alienation from the possession and uses of the people. But when political government has become more perfect—when it has become a "government of the people, by the people, and for the people," there will come a time, and one not far hence, when all individual proprietary rights will revert to the central governments of the several peoples of the world to be held in trust for their highest interests and uses.

By so doing, earthly governments will be made to represent more perfectly the real and original spiritual proprietors and will better carry out their plans and purposes in the proper disposition of the natural wealth of the world—to confer titles upon it.

As soon, however, as well established popular governments have been created by intelligent and well ordered peoples, these governments will assume the control and trusteeship of all the public wealth in their several countries of the world, in the name and by the authority of the original proprietors, and in behalf of the whole people. For, say what we may to the contrary notwithstanding, the fact will remain that man as we know him here in the flesh is not the original creator and owner of the worlds and their vast containments of natural wealth—although he is at present making some very fine improvements upon the property. But that, as the Scripture teaches and the higher intelligences of the spiritual affirm, (the material worlds and their belongings) are the work of advanced men living in the spiritual world—which is nothing more or less, practically considered, than a reaffirmation of the statement of John in his gospel:—"All things were made by Him—Jesus—and

without him was not anything made that was made."

But Jesus was nothing more nor less than a man, one of these advanced men who are the doers of the Work in the higher departments of the labors of man in the spiritual worlds in proper connection and in relation with the material worlds. John was so deeply impressed at the wisdom and the power of these angelic men of the spiritual world that he fell down at his feet to worship the angel that showed these wonderful things. But is instantly rebuked by the angel:—"See thou do it not. I am thy fellow servant, and of thy brethern that have the testimony of Jesus:—Worship God."

The prophet Daniel manifested a like spirit in the presence of these more advanced men in spirit life who could shut the mouths of lions, enable men to walk in the midst of the fiery furnace without the slightest injury done to clothing or person though heated to a very wonderful degree.

In regard to the Sabbatic year as a year of rest both to the land and to people, it is by no means an improbability that when human life has become more enlightened and advanced; has less of the tiger and more of the characteristics of the lamb; when machinery has taken the "burden from the shoulders of all men," and man has made the conquest of the air as well as sea and land, and no man requires to give more time to the social and the intellectual uses of his material man, it may be that he will require an occasional whole year of rest both for the uses of the land, but more especially in his own behalf, as a somewhat protracted period of rest and relaxation of the whole man in order to promote those compensatory processes in his *physique* that will maintain his system at par. Man is now just entering upon a period in his history in some respects the most remarkable by far of all the chapters in the past history of the race, written or unwritten.

Like some ancient ruined castle that has been the home and safeguard of its people for many a millennium of years but has at last become so delapidated

and contracted for its growing family as to compel the owner to remove it entirely to make room for the new and spacious palatial home that is to take its place, in like manner and for like reasons the old civilization which has been the home and the safeguard of the whole human family, lo, these thousands of years, is at last become so delapidated and destroyed by time and weather, so far outworn and outgrown its uses, that the wreckers are now already busy at their work of pulling down the ancient edifice to make ample room for the new. The next fifteen to twenty years, or more, perhaps, will be given by the Higher Powers to the destruction and removal of the wreckage of this ancient building and to prepare for the manifold generation that are to come. As it has been well said of it in the Bible, that grandest, noblest of all the books ever given to man by his teachers in spirit life:—"And I saw a new heavens—a new *civilization*—and a new earth, for the old heavens and the old earth were passed away and there was no more sea"—no more unhappy peoples in a state of perpetual unrest and agitation like the sea waves.

To return to our Sabbatic year. The old Greeks and Romans set aside every *fourth* year as a year of mental and physical recreation and social enjoyment, basing their rebuilding of the whole man upon the animal plane chiefly though not entirely. With the new civilization that is soon destined under divine Providence to take the place of the old, both the mental and the material as well as the social and the spiritual man, should and likely will, receive a nearly, if not equal attention. For the chief object of society in the education of youth should be to form a system of educational training for them that shall tend to remove the eccentricities and inequalities of human life to an extent and degree sufficient to enable all classes to harmonize perfectly, but no farther.

To go beyond that in our efforts to educate is to interfere with the rights of the individual and inflict a serious injury upon him, as do all our sectarian and other partial systems for educating the young.

The time is but little distant now when man shall be called to witness a wonderful scene taking place upon dear old mother earth. He will not only behold every sea, lake, river, ocean, white with the commercial fleets of all nations; the continents and large islands of the globe gridironed with railways and other roads; all of them, both trains and fleets, bearing happy millions daily to and from every quarter of the globe; but, when he lifts his eyes to the heavens, he shall behold a new and more glorious spectacle. He will see the very heavens alive with the airships of the God men who have at last made the conquest of sea, sky and land, and now seem likely to scale the higher heavens to discover and capture the palaces of Jupiter and his gods.

For the "whole boundless universe" is man's and neither man, God nor devil hath any right to withhold from him those higher knowledges upon which he "lives, moves and hath his being."

We are living too fast. We must moderate our pace as a people, or we shall ere many generations breed monkeys rather than men—slow down!

The Sabbath, when it is properly observed and understood, will be seen and recognized as a function of universal life and not created by planetry man or *his* laws. The birds incubate a certain number of weeks, and the higher animals—man and beast—both menstruate and gestate in a similar way and the law extends itself even into the vegetable realm, and plants also menstruate in harmony with this universal law established by the Creator through the attractions and other influences of our lunar planet.

We have seen the female eucalyptus nearly cover the ground beneath it with what appeared to be water, while that under the male trees was perfectly dry. Even the law that is subserved by planting at certain periods of the lunar influence, is a very important one, as those who test it by proper experiment will discover. We speak from experience.

Let those laugh who will. Yes, the seventh day or *Sabbath* is an important function in all life, both ani-

ma. and plant, and this is especially so with man. If the *rational* be so perfectly conjoined with the spiritual the affectional and the natural understandings they form that wonderful feminine faculty that is properly termed "faith" and which is the most subtle, refined and penetrative of all the human faculties and which the great metaphysician Emanuel Kant characterized as the pure Reason, or *"der reinen vernubt."*

This most important function in the intellectual life of man and of woman, but of which woman possesses by far the most, is, as we have already stated, the most active and farseeing in the whole range of the human faculties, though woman has the largest share. The great skeptic and materialist, however, the Hon. Robert G. Ingersoll, denounced it as a vile compound of bigotry and superstition.

Paul has given the best definition, so far as it goes, when he characterized it as *"The evidence of things not seen."* Yes, dim as the light has been from the density of the veil through which it comes to man, it has been through long ages the greatest source of light, hope and comfort to ignorant and erring man during his long period of germination and gestation in the heart of the spiritual earth.

NO MISSING LINKS.

In charting the great planet, earth, for the distribution of its manifold functions and forms of life, the Supreme Architect first mapped out the basic forces of civilization in the very structure of the living world itself, both in its geological and in its geographical conditions and elements for the evolution of life upon it.

It is this important fact that so intimately concerns the development of the floral and the faunal

life-forms of the planet, that has misled the materialistic philosopher in studying the forces as well as the processes by which creative progress has been carried on. For every degree of longitude and latitude is not only a material idea, but also a spiritual one. In the distribution of the climates, the soils, the rocks, the waters, and the forms of the continents, they have all been arranged by the Creative Wisdoms in a way to co-operate with the cosmic world-building forces, to aid them in the evolution of all created life forms. In crossing the continent from the Mississippi Valley to the Pacific Coast region, one is struck with the transformations in form and color that have taken place in his old familiar friends —the robin, the dove, the squirrel and others of his former acquaintances, among both animals and plants.

Originally the same, the Creative Intelligence found different climatic foods and forces, different tools to work with, and as creation delights in variety it has in many cases supplied us with varitones in place of monotones. They are pictures impressed upon the pages of the great Book of Nature by its Great Author. For all things bear the stamp of His intelligence and His energies expressed in harmonious and mathematical forms.

This differentiating energy of the creative functions is not only displayed in a very remarkable manner in the evolution of the lower life forms of our world, but formulates itself in an even more characteristic way in the higher forms of the life of man.

Take our own people as an example in point. It is possible for an expert in American biology to go into an assembly of a thousand persons of American birth and descent for several generations, all of them strangers to himself, and from every part of the Union, and determine the state in which each one of them was born and bred, and make few mistakes.

Of a truth these local transformations, so marked in their character, are not due wholly to local causes,

not yet to cosmic forces, but to Spiritual causes also in the incarnations from the Spiritual world.

The various terrestrial life forms in turn supply the bases for the incarnations that come from the various races, sub-races and arch-races of the Angelic forms of Spirit Life.

From the summits of existence to the lowest depths of the chain of being there are no "missing links," save the imperfection of man's knowledge. Not by "insensible gradations" hath the Divine Architect wrought out the manifold life forms, in which "He lives and moves and hath His being." But in vast cycles and by leaps and bounds hath the creative processes been accomplished.

Not by post-uterine means and methods, nor during extra-uterine states and conditions, save, as has been already stated, but by and during intra-uterine forms and modes of existence have those important transformations been effected that we term species, genera, etc.

And this statement of the Divine law of creative, progressive evolution is in practical harmony with the views of Agassiz, Cuvier and Liebig—the greatest of the world's comparative anatomists and scientists.

Says Prof. Agassiz: "All domesticated animals and cultivated plants are traceable to distant species."

And the domesticated pigeons which supply so large a portion of the illustrations are, notwithstanding their great diversity under special treatment, no exception to the rule. The truth is our domesticated animals, with all their breeds and varieties, have never been traced back to anything but their own species. Nor have artificial varieties so far as we know failed to revert to the wild stock when left to themselves.

As we have already seen in previous numbers Judea, Greece, Rome, India, have performed very important parts in the evolution of the literal forms of the Divine Word. And this they have done and

do because as nations they represent the Divine Word in its various cosmic forms. India evolved the idea of the Brotherhood of Man, but upon class and caste lines. But these fraternal caste lines included within them even the animal world beneath him.

But to Judea was assigned the very important office of evolving the more perfect religion of Christianity, whose central idea is the Divinity and the Divine Unity of all life. It is the Fatherhood of God and the Brotherhood of Man.

These divinely grand conceptions of man and of his eternal relations to the Divine Being have hitherto been little more to the world in practice than an ideality, a golden dream that has haunted man's imagination and inspired him with hope during the long dark ages that have elapsed since the man of sorrows.

But the signs of the times are full of great promise. The old civilization is swiftly approaching its end, and Socialism, the "New Heavens and the New Earth, wherein dwelleth Righteousness" will shortly take its place.

While all the nations are destined to sustain important uses, and functions in the new world's civilization—the Divine Cosmic Man—two of them will play very important parts in it.

They are the two great national, or rather, racial movements of combined nationalities, we term Saxon and Slavon—destined to divide between them the empire of the world.

To one of them has been committed the sublime task and office of evolving and imparting to mankind the great institutions of Civil and Religious Liberty in their more perfect forms.

Aside from these peoples who speak the English tongue, no nation has as yet shown itself capable of self-government, with universal tolerance of religious opinions.

The Slavon is the dual feminine complement of the Saxon, and will ultimately present to the world a vast concourse of peoples and nations whose in-

stitutions have been wrought out on purely socialistic lines. The twain constitute the head races of the world.

They are symmetrical halves of the Divine Humanity, and in the evolution of its institutions they represent respectively Wisdom and Love. Each wing of the Divine Humanity has received its own special office and function in the affairs of mankind at the hands of the Divine Architect and will yet work out its manifest destiny in an integral and peaceful relation to all other nations, empires and races in the bosom of the great holy, divine Universal Republic.

There is no need of heat, anger or interference between these two great movements on the planetary theater of time. Each one has its own "metes and bounds" assigned to it, geographical and other, which neither will be permitted by the higher powers to finally transcend.

In harmonizing and otherwise preparing the great nationalities of the world for the higher civilization, the various world religions will still play a very important part. For religion is the basis of philosophy and of science and the central building-force of civilization itself.

Of all these religions Christianity is chief, and as such will supply to the other religions and their peoples those vital and indispensable principles of Spiritual and metaphysiological truth in which these other religions of the world are deficient.

Meanwhile Christianity itself is undergoing a gradual but real transformation. Its more crude, literal, theological and mythological forms of truth are giving way under the benign rays of the great Sun of Scientific Truth, and its more occult and interior forms of truth are expanding under the intelligent scrutiny of more advanced thinkers, into universal truths, principles and symbols.

But the greatest, grandest, most vital of all these symbolical truths, as disclosed by the Master in his last, great address as delivered to His disciples, just

before His death, and recorded in John's gospel, are yet to be more fully disclosed to the spiritual understanding of man.

They relate to the Social, Spiritual and Metaphysical forms of the Spiritual man which, like its cogener and similar, the material man is not a mere formula of words ingeniously arranged, but, like its material counterpart, is a tangible concrete entity of living forces.

In the Social, Divine, Cosmic Man, or Megacosm, the individual man enters, by proper faith and works, and becomes vitally related therein to his fellow man by living forces as potent as those which relate the stars to each other in the realms of space.

In no other form of the Living Word, ancient or modern, are these great occult—yet fast becoming manifest—truths concerning the metaphysiological forms of the spiritual body of man, taught with so much truth and distinctness, as they have been in the discourses of the Christ, as recorded in John's gospel. The book occupies a distinct place in the literature and philosophy of the world.

It presents to the mind of man the sublimest picture of the physiology of the Spiritual man and of his relations to the spiritual universe, to be found in the words of any teacher, ancient or modern. Through the spiritual organs and functions of the Cosmic or Social man, he inspires the interior life forces (atmospherea) of great Nature-God-digests and elaborates them within the cunning interiors of his own marvelous being, and afterward gives them to his fellow man for his eating—"loves and wisdoms," Spiritual magnetisms, "bread and wine," "flesh and blood," "Except ye eat of the flesh of the son of man and drink his blood—the Cosmic or Social man—ye have no life in you."

But saith ignorance, "How can this man give us his flesh to eat?"

Yes, mankind are beginning to understand these great interior facts in the life of the Spiritual man. He is becoming Gnostic.

THE FOODS OF MAN AND THE MOODS OF MAN.

Part I.

Homo est quid est,
Mann ist vas er isst.

The above proverb: "Man is what he eats," comes down to us through various sources, and from a venerable past. We quote it as it shows that the influence exerted upon human character by the foods we consume are so manifest that reflecting men, everywhere, and in every age, recognize the fact. But, while it is a truth of great and vital importance in any aspect of the subject, it becomes an absolute and all potent verity only when we take into the account the entire range of the foods of man—material, mental, social, spiritual, celestial.

This demand for so vast a variety in the foods which man employs in the creation of his material and spiritual vestments grows out of an imperative law of his most interior being; that is, an absolute and perfect vital, chemical and spiritual affinity and attraction eternally pre-established between man and his foods, man and his moods, and man and his bodies—temporal, spiritual and eternal. This marvelous ego is forever at work, both consciously and unconsciously, weaving the warp and woof of his foods into tissues of his material and Celestial garments, so perfectly that there is a definite and absolute correlation betwen the man and the foods he consumes, and the living vestures in which he clothes himself, and which he is ever obliged to maintain and renew against the disintegrating and destructive forces of the Universe within and without .

Man not only selects his foods rationally, and in harmony with an interior and imperative law, so

far as his limited cuisine will admit but these foods have a direct correspondence not only with his interior conditions and requirements, but are furthermore in alignment with his differentiations of character and of function in all his relations, both with the social and with the cosmic ego. But these foods, after they have passed through the chemical processes of digestive elaboration, are required to submit to the elective and assimilative attractions and choice of the manifold organs and cellular differentiations that exist in so complex and marvelous an entity as in the human body.

Both the animal and the spiritual man co-operate in this very complex function of the choice of foods and with most unerring certainty, where proper foods are supplied—partly by the dictate of reason, but chiefly as an interior response to the various cellular attractions for all those delicate and differentiated elements that form the real forces that enter, renew and perpetually rebuild the terrestro—spiritual body and all its modes of life in the flesh. There is not only an absolute and perfect correspondence betwen these interior forms and the foods by which man maintains them, but there is even a perfect correlation existing between the Foods of Man and the Moods of Man.

Buckle, the eminent historian of Civilization, attached so vast an importance to the foods of a people, the occupations they follow, the air they breathe, their climates, habits of thought, etc., that he undertook to tell the end of a nation from the beginning. What are all these really but the unconscious foods of a people. This is strikingly true even were the philosopher to confine his observations upon mankind from the time when man first emerged from the animal world beneath him—through the various anthropoidal forms by which, guided by the Creative Wisdom, he made his ascent out of the vast matrix of Nature, in which the animal man was conceived, gestated and born into Time.

If we ascend the mighty currents of his existence

and consider attentively the infinite and infinitely varied foods, forces and formulas of the life elements—mineral, vegetable, animal and spiritual—by and through which the infinitely complex and compound being we term man has been elaborated and evolved in all its manifold parts, spiritual as well as material, we shall begin to comprehend the vastness, the magnificence, and the grandeur of the creative procedure; and also the marvelous adaptability of the manifold racial, sub-racial, national and even tribal elements of mankind, by which man was born into time and world, when directed by the Creative Wisdoms to work out the vast problems of the perfect functionation, unitization and ultimate harmonization of all these seemingly antagonistic elements of the Divine Humanity into the Universal Republic and the Eternal Brotherhood of Man.

These marvelously differentiated and apparently hostile elements of mankind, as we find them in the world of to-day, are but the rough blocks which, when they have been touched and polished by the Divine finger, shall be put into the Living Temple, which will form the perfected Divine Humanity—"within which they shall neither hurt nor destroy in all my holy mountain!" For this is the "Stone"—Democracy or the rule of the people—that the Seer, Daniel saw in prophetic vision, "cut out of the mountain—Monarchic rule—without hands, that became a great mountain and filled the whole earth." It is the Universal Republic!

Part II.

It is well recognized by ethnologists that people differ widely, not only in the original constitution which they derived from the lower animal world, but that their history, civilization, traits of character, as well as their moods and tenses vary greatly accordingly as they live in valleys, upon mountains, on islands, in the interior of vast continents, in forests, in hilly countries or in desert regions. And this

is what we should expect, as climate, soil, water, air, scenery, together with the peculiar vegetal and animal productions of these various localities are potent foods in the formation of the human character, material and spiritual.

In truth, every degree of longitude and latitude is an idea peculiar to itself, and impressed upon it by its own corresponding degrees of longitude and latitude in the spiritual world; and are important factors in the revolution, not only of the human form and mentality, but they impress themselves with great energy upon the flora and the fauna of these localities. The plants and animals of this Coast not only vary greatly in form and character from the same or similar forms of life east of the Rockies, but they differ greatly in their habits also.

If among the early historic races we look for the most independent, advanced and progressive types of mankind, we shall find them in the mountain regions of the world.

Little Switzerland has evolved and maintained the republic in the midst of her eternal snows and mountain solitudes for hundreds of years before the birth of our own great republic. And little Andora, a much smaller people, has maintained her autonomy during long ages amid the Pyrenees, and against her potent neighbors, France and Spain.

If, however, we wish to find races of mankind that are characterized by considerable immobility in progressive times, we have only to study the history of China, Russia and other peoples inhabiting vast plain regions, where not only the popular mass, but the vastness of the country itself help men to lose their individuality and personal enterprise, and to depend chiefly upon the central ruling power for all progressive tendencies and impulses.

Like the French people, the Slavonic races belong to the social and femenoid types of mankind—though with far less individuality than they—and they cultivate and feed upon the social-spiritual forces more than other people.

Compare with these the wonderful energy, individuality, mobility, and the intellectual progress of the Grecian peoples and the English-speaking nations.

The Greeks, though but a very small people divided up among quite a number of petty states, during their time displayed an energy and activity, intellectual and spiritual, national and individual, that has been the astonishment and admiration of mankind for more than twenty-five centuries. Glorious little Greece, with thy wondrously variegated scenery, thy lovely vales, thy lofty mountains, sparkling and transparent seas and lakes, thy beautiful island gems.

"Where burning Sappho loved and sang;"

thyself a most wondrous picture drawn by the finger of the Almighty; one of the triumph functions of the spiritual womb wherein was gestated the early forms of that civilization which, when it is perfected, will fill the earth with the divine glory. What other hand in all the world could have supplied so wonderful a variety and supply of those subtle and refined forces and foods which were required to build up a race of artists, poets, philosophers, orators, statesmen, scientists, and even warriors, as thou hast done?

Thy geographical form upon the map is that of the human hand, for there is a correspondence more or less perfect of all things terrestrial and celestial, and justly so, in thy example, for thou art the land by which the creative intelligencies traced the first great lessons in art, science, philosophy, poetry, eloquence, democracy, patriotism, and in the science and arts of Homo-Culture.

What country has supplied more glorious examples of patriotic devotion in defense of home, country, liberty and civilization than thou hast?

Delightful Greece! Inspired by thy grand, lovely pictures, wrought in earth, sea, sky and stars, thy poets, philosophers, artists and scientists have dreamed

dreams that to-day have become living realities and the wonder and delight of mankind. Even thy beloved Socrates, in demonstrating the existence of the one God and his glorious attributes, drew his inspiration in great degree from thy glorious environments.

Greece supplies us with an example of a purely vegetarian people—a fact that goes far toward an explanation of her intellectual glory and her political defeats as a people or peoples. Greece was the most purely intellectual and æsthetic people the world has produced.

Vegetarian peoples produce the most active and powerful men of the race. When that important work has been accomplished of spiritualizing the racial soma, then will come the time of the second Anastasis, or resurrection, referred to by Christ, wherein the early and ignorant pioneer races and families of mankind shall, at the end of a thousand years—the briefest period within which they can properly return—in spirit life, have their opportunity granted for a new reincarnation in the flesh.

This is the philosophic reason for the seeming cruel and prodigal waste of human life by flood, earthquake, disease, battle-field, and in other ways, by which whole families and races perish.

It is "natural selection and the survival of the fittest." Nature takes care only of those racial and other forms that tend most swiftly to the evolution of the perfected somatic body of the race, so that it shall become a perfect instrument for the accomplishment of the needs and uses of the future incarnations of mankind. Then will come the proper time of re-incarnation, not only for the pioneer races, many of them, but for those especially who in past times benevolent and cosmical uses enjoyed but a brief or imperfect incarnation. Great numbers also of the inhabitants of the Solar-Spiritual Heavens will then incarnate as teachers and exemplars of mankind. Whether a time will soon come when all men will become vegetarians in their habits, time only can determine; though probably so, unless star-

eyed science shall, as now appears likely, become able to derive the foods of man directly from the earth's atmosphere, where the elements of all that he now has, or may have, are to be found in more perfect union with the spiritual elements which permanently enfold and spiritually chemicalize and vitalize them for the uses of both the animal and spiritual vestments of man.

The use of a purely vegetarian diet tends greatly, however, to the formation of an intellectual and spiritual high priesthood, whose function in the life of the Divine Humanity shall be to spiritualize the animal and spiritual bodies of the race. That process will go on until the racial animal body of mankind shall become spiritualized and refined to a degree as yet unknown. Will continue until there shall no longer exist any of that antagonism between the aspirations and desires of the animal and the spiritual bodies of mankind alluded to by Paul: "For the flesh warreth against the spirit and the spirit against the flesh." But the Soma or animal body will not become any the less robust or potent by this refining process, but, on the contrary, it will become vastly more powerful as well as healthy by it, until disease and death has been banished from the earth.

Professor Berthelot, a French scientist, has for some time been experimenting on the synthetic process of deriving the foods of man direct from the atmosphere, and has recently announced that he has discovered a cheap process by which sugar can be made from the air we breathe, which in truth contains all the elements of the foods we use, both of a spiritual and terrestrial character.

Part III.

The priesthood in all ages have asserted and exercised their right to determine the kinds and qualities of the foods that mankind shall live upon. The principle is not only a true, but also a very important

one for the government of mankind in its early babyhood estates and conditions. But they may carry the principle too far and in this way interfere with the perfect right that all should have, to choose their own spiritual foods when he has arrived at man's estate, just the same that he possesses to choose his own material foods as he approaches and attains physical manhood.

Said St. Ambrose, referring to the Eucharist: "I believe it because it is impossible!" The remark shows how absolutely needful it is for men that may be endowed with great intelligence and even wisdom in the events and things of *this world*—to have some one—some authority—that they have confidence in—to select their spiritual food for them, not having any proper judgment in their ability to choose their own spiritual foods and nourishments. "For seeing they see not, and hearing they hear not, neither do they understand" the things of the Spiritual man.

This is neither to be regarded as at all wonderful or to be regretted provided this is the motive that prompts so many to abandon their leanings and attachments and fall back into Rome or into its ecclesiastical and spiritual environments; though some without doubt have taken the step from lack of courage, and confidence in themselves, and others from mercenary motives.

But one of the most powerful, perhaps the most powerful, of the inducements that cause men to leave their liberal attachments and to fall back into the older forms of spiritual organization, lies in the fact that so many living in too great laxity in the principles of mental and moral freedom, have fallen into vicious and even criminal ways and habits of life. They indicate the near and swift approach of the new, diviner, more spiritual and social order of human life, *"New Spiritual Heavens and the New Earth"* of John Apocalypse, xxi., 1, and terrible crimes and seeming casualties are among the forces that are beginning to sweep the old order of things, viz.: the "First" or the Old "Heavens," political, social and

other, and the "First" or Old Earth, in its industrial, economical and social-industrial, and fearfully wrong and unjust aspects—off the stage of time and the world.

"And I saw a new heavens and a new earth, for Old (or First) heavens and the old earth had passed away and there was no more sea."

This removal of the Old Heavens and the Old Earth spoken of in Rev. xxi., is referred to in Rev. x., 2, also in the fifth and sixth verses. The little book referred to in the second verse is social-industrialism or the new spiritual earth, which though it be very sweet to the taste of the most people is very bitter in the belly and very difficult of digestion and assimilation in the great body of the Divine Humanity, as it is already proving itself to be and will become still more so in the near future, when the old order of things must give place to the new *Novus Ordo*. For this is the moulting period of the planetary man, and is as absolutely indispensable to the life of the Divine Humanity that it should moult and cast off its old clothes, as it is for the caterpillar to moult into the Psyche or butterfly—just the same, and equally marvellous when the transformation has been fully accomplished.

Its acomplishment will be attended with vast changes and more or less of human sorrow and suffering. But, if all souls will have faith in the wisdom and goodness of our Heavenly Father in causing us to pass through these vast transformations in the Divine Humanity, and will pray to him that they shal be attended with the least suffering and loss compatible with the working out of his vast plans and purposes concerning them, much can be done to mitigate their sharpness; for the terrestial man has great power to co-operate with the spiritual heavenly man in this era which belongs to the woman, who is more gentle and lovable than is man, her male companion, and is destined to exert vast influence over the destinies of the world in all time and ways.

"And the angel that I saw stand upon the sea and upon the earth lifted up his hand to heaven, and

swore by Him that liveth forever and ever, who created the heavens and the things that therein are, and the earth and the things that therein are; and the sea and the things that are therein, that there *should be time no longer.*"

In the paragraph of Rev. x., we are given a prophecy that already and recently had its fulfilment and in a very wonderful way in the evolution of the means of communication over the whole earth. We have practically annihilated time for our own darling little world and shall ere long doubtless co-operate with the peoples inhabiting the other planets of our solar system in establishing communication between our world and theirs, as hath already been mooted by intelligent men. This great universe that we have got into is in truth a marvellous thing.

"But in the days of the voice of the seventh angel then he shall begin to sound the *Mystery of God should be finished* as he hath declared to his servants, the prophets." This prophecy has also been—is being—fulfilled at this very time in the history of man. This prophecy is made perfectly plain in the Eighty-second Psalm of David, so far as *statement* can make plain. It is also made very plain and obvious in John x., 34-36. But its true significance is held back both by the spiritual ignorance and the preconceptions of the great portion of mankind and by angelic interference until their spiritual understandings have reached that degree of evolution where they can receive and make use of this important truth without injury to themselves individually and socially.

For it is with angels as with men, who introduce all great truths and events upon the historic stage, each important truth or event making its entrances and exits in its own exact and proper time, otherwise confusion, disorder and great injury would result to the highest interests of civilization. There are great numbers of arcana that have lain in an occult and dormant condition on the pages of the Divine Word, patiently biding the time when they will be called to participate actively in the mighty march of the ages. We have

a beautiful exemplification of this law in the treatment of the vast and important truth disclosed by the Master and recorded in Rev. xxii., 16, both by angels and by mankind, who were not permitted to "receive" and appropriate this very important and creed-destroying *arcanum* until certain older truths and foods had become *sated* and unfit for spiritual use and were making their exits to give place to the new. The spiritual and the rational understandings of men have advanced to a stature that not only premits but *demands* it. For, indeed, and in truth, this is the time spoken of by the angel in Rev. x., when the voice of the seventh angel is *"beginning"* to sound forth the mighty truth that the kingdoms are become the kingdoms of our Lord and of his Christ: "And he shall reign forever and ever." The reader will note that the "finishing" or full unfoldment of this mighty "Mystery of God" that has dominated man during all the long ages of the spiritual-Sarval and infantile estates, making him appear unto himself as an abject "worm of the dust" —takes place when the seventh angel shall "BEGIN" to sound the "finishing" or ending of the mystery, being anterior to the sounding of the trumpet of the seventh angel which will not take place until a time subsequent to the unfoldment of the mystery, as the "becoming" of the kingdoms of our Lord and his "Christ" on the part of the kingdoms of this world is a continuous action, and though swiftly advancing will require a little time yet for its full and perfect completion.

There is a wonderful significance in this action of the "mighty angel," that in this beautiful symbolic picture represents the vast social-industrial concerns of men in placing his feet upon *both sea and land,* and by so doing and in this manner appropriating the whole world and all that it contains in behalf of and as a representative of the whole people whose patient toil and genius has accomplished this wonderful annihilation of time, and has brought the ends of the earth together.

FORCES PERSONAL AND IMPERSONAL.

In this work-a-day universe of the living God, men and angels, who are spiritually advanced men in decarnate conditions, are the factors, or the doers and actors of the Living Word.

The highest forms of the living forces that carry on all the vast operations of universal life are the *organic personal* forces—the men and women, whether incarnate or decarnate, that do the work—as the Bible itself has stated (and spiritual science reveals): *"All* things were made by him (Christ) and without him was not anything made that was made." But this statement which was intended for the infant spiritual man as a *literal* truth in the earlier ages of Christianity, hath in it a higher, more perfect truth or revealment for the more advanced spiritual man of to-day: and that higher truth is the fact that Christ, in this statement of the Word, has a *representative* meaning. He stands for humanity itself. It is plain to see that he could not have done the work alone. He must have co-operation infinite, and there must be untold numbers of them co-operating with our Christ in the world-building and man-building work. We believe Dr. Abbott to be correct so far as his statement covers the whole ground, which it does not fully.

There is a great *"First Cause,"* but it is not a *"First"* cause as to *chronological* sequence, but in *spiritual* sequence of degree and kind. It is the prime cause of all other causes of inferior and less degree and relationship.

Dr. Abbott, in so defining and putting aside the idea of causation, has stepped off into space, as it were—into the *inorganic* world of chaotic forces, whither the most of his readers, at least, neither will nor can desire to follow him.

He appears to have landed in the camp of the *materialists.* It remains to be seen what they will do

with one who finds something in this great infinite universe besides gross matter.

Dr. Abbott's definition, if we rightly comprehend it, may be considered as in some respects a proper one to define the inorganic forces of the various spiritual atmospheres that surround the world, and as a spiritual envelope that includes and invests the entire universe of all the worlds as the *oversoul.* Like the atmosphere that invests our own world and which is constantly and forever flowing into and out of our bodies with every breath that we inhale or exhale, and is the force that aids in the work of carrying on all the affairs of the human system, both material and spiritual. And possibly this is what the doctor means when he says: "My God is an ever present force, which is manifest in all the activities of men and in all the workings of Nature." In this he is undoubtedly correct. And again when he says: "I believe in a God who is in and through of everything, and not an absentee God whom we have to reach through a Bible or some other outside aid, but a God that is closer than hands or feet."

In this, too, his statement appears to be correct if we understand it rightly, and yet he probably looks still and only to these inorganic forces that reside in the atmospheres of the worlds for the source or fountainhead of them all, and not to the forces that are sent down to man by and from the living brain of the great infinite spiritual universe itself, which is what men call God. And rightly, too, if they will only be careful to distinguish in their thought which is meant. Whether it be the holo-kosm or *Infinite* God, or the *Micro-cosm* or finite one, for they are correspondentially alike, but for lack of right words to designate them we are apt to define and to use them as though *literally* alike—a usage that creates much confusion and manifold misunderstandings in the minds and in the hearts of men.

When the doctor makes the statement that "the Bible can no longer be accepted as *ultimate,* we hardly comprehend his meaning, unless it be that men will spir-

itually remain right where they are at present, holding on—many of them living, literally, on the merest *husks* of the Word, and hence becoming spiritually dead and incapable while in that condition of spiritual death, of making any genuine progress in spiritual things.

If that be his meaning we agree with him and we further suppose that no intelligent man or woman will fail to agree with him in this view of it.

But if he means to say that the Bible has been fairly outgrown as a spiritual textbook for the masses of mankind, especially when it has been taught and received by men in the more interior and spiritual sense, certain portions of it, why then we are obliged to seriously differ with him.

While we entirely repudiate the practice of Swedenborg in his attempts to spiritualize a great portion of the Bible that concerns the physical, political and historical affairs of the Jews, we still hold that there are other portions of the occult Word that the greater portion of mankind, at least, have not reached spiritually insoluble, inert and dead—their spiritual digestive organs do not grasp and appropriate them. The highest and most perfect source of the energies and the forces that forever play upon and upbuild and sustain the life of man come from the mighty outflow from the celestial-spiritual brain of the universe—God in the very highest and most perfect of his divine celestial correspondences. For the universes like man have a twofold, yea, even a threefold circulation of the magnetic and other foods and bloods that constitute the circulatory system of the vast Divine, Unutterable Being whom men truly worship as the one only God.

From this solar celestial, spiritual brain of the Supreme Being eternally pour forth those mighty currents of the magnetic loves which are spiritual bloods and other life forces of the Divine Being, and streaming through its vast arterial system, invade, pervade and renew every part and atom of its infinite body.

But these vital currents of the mighty food forces by which the vast population of this Infinite Being are

fed and sustained, originate as we have seen, in the positive polaric forces of the celestial-spiritual solar worlds and descend downward and outward into every part, organ and function, not only of the higher worlds but also of all the *terrestrial* worlds that inhabit space and form the negative pole in this mighty cycle of world being.

From all these lower (terrestial) worlds also forever flow forth responsive return currents which correspond with the venous circulation in the human body, to feed the suns and all their containments of spiritual being, and in this way to restore and to maintain the equilibrium of the mighty circulatory system of the interior fluids of this vast Infinite *Eus*.

For the suns, spiritual and material, feed the universes and all their containments with the *positive* food forces, while in return the terrestrial worlds, which are the nurseries for rearing and educating God's great infinite family of spiritual child-men, feed the higher and solar worlds and all their belongings with those negative food forms, personal and impersonal which they require for their uses. The Gods in universal life in their relations with the Divine Humanity, as we have elsewhere indicated, sustain a similar correspondential relation that the infinitely manifold cells of both the material and spiritual bodies of men have and hold to each other. And the ultimate uses which men and women subserve in the economies of universal life is to refit and renew the higher Gods and thus to bridge over the vast period of time embraced in the next kosmic cycle that lies before them in the future, by a new incarnation with some of the Younger Gods who have through ages and manifold re-incarnations perfected their own being in terrestrial and spiritual estates.

For this is the ultimate use, purpose and destiny for which man, the young infant God, who was made in the express image and likeness of the infinite God himself (*"let us make man in our own image and likeness"* —are the words of Jehovah) and has been called forth into being—to refresh, renew and perpetuate the

higher Gods, when worn and weary from excess of age. They must have rest, refreshment and renewal of their bodies ere they go forth into a new cycle of the eternities of being and action.

And thus do they, the Son and the Father, mutually eternize one another.

Like Eneas when Troy was in flames, he takes his ancient father, Anchises, upon his young broad and strong shoulders and bears him forth into the world of life again and thus renews his age and perpetuates his existence.

"And I gave unto them eternal life;" the statement applies equally to both.

The benefits conferred are mutual and equal like and unlike, different and the same—and thus do they mutually restore, renew and prepare one another to enter upon a new cycle in the rhythmic onflow of the infinite, eternal ages.

CHURCHES AND CREEDS—WHAT ARE THEY?

The Church is God in humanity, playing the infinite role of civilization. The word Church meaneth *"God's House"* in the original, and was built upon the earth-plane to house God's great family of man during its spiritual infancy, against the inclemencies of time and world, and to act as a mighty lever to uplift mankind on to the higher planes and spheres of life, of being, and of action.

Sects and creeds are but the natural expression of the essential differentiations that necessarily exist in human life growing out of childhood conditions and the proper functionation of the great family of men, which takes place during the spiritual-larval and infantile stages of his being, but will ultimately dis-

appear as he approaches nearer to manhood's estate, where he will be better able to comprehend the "perfect law of liberty" for every soul of man; and that these natural differentiations in the spiritual life of man have been stamped upon his very inmost being by his Creator to enable him to perform the manifold offices, functions and uses in the social and spiritual life of the Divine Humanity that he forever destined to fulfill.

Creeds are spiritual landmarks on this great "scene of man," and perform important uses in the early stages of his progressive spiritual life. They also in some of their spiritual forms and features represent those standard spiritual foods upon which it is indispensable that the infant larval and spiritual man should be fed in order that he shall grow up in normal conditions. For "as a man *thinketh* so he *is*." And also, as a man eateth so he is: since to think is also to eat spiritually. They are correlative terms.

For "Except ye eat of the flesh of the Son of Man and drink his blood ye have no (proper) life in you. For my flesh is meat indeed and *blood* is *drink* indeed." In other words, they were standard spiritual foods upon which the spiritual catechism of the church were to be fed, neglecting which they (even) did not have any (true and normal) *spiritual* life whatsoever.

Yes, the old German proverb is very true indeed: "Der mensch ist was er isst," or "Man *is* what he eats."

Take *twin children* of the same father and mother, and of equal moral and mental endowments, and let one of them grow up under the highest moral, social and spiritual surroundings, and the other under the very lowest and basest environment of the streets and slums of a great city and an associate of the very worst of the criminal classes. They would never be recognized probably by any one as brothers of the same family, even though twins of very close resemblance, before separation, upon whom the experiment had been made, and so nearly alike in form and feature and mental and moral expression of

face at the outset that friends could not distinguish one from the other. The very different foods, mental, moral and even the material foods upon which they had subsisted during the years of their ascent from tender infancy to late adult life, would in all probability have obliterated all trace of that wonderful paternal resemblance that existed between them before they were separated from each other and placed under different mental, moral and material surroundings. They had lived so long upon a different *menu,* spiritual and other, and subject to that marvellous spiritual chemistry that worketh in every man—whether to build him up into greater sublime heights of the divine wisdom and glory or sink him into vaster deeps of moral and spiritual degradation each man must determine for himself in the long run—hath wrought out in each a very *different spiritual body* built up indeed of quite different foods, forms and forces and as to their former apparent identity wholly unrecognizable to the eye of man.

We *belong* to no *one* of the churches save to *all* of them in a sort of spiritual way. I went into one of them very many years ago when a young student, but as I could not take the creed entire, was allowed to enter by merely assenting to the *Covenant.* I shall always be devoutly thankful for having been permitted to enter and to abide in "God's House" during those early years.

We should greatly dislike to live in a world without a church, religion, Bible and without a God. The churches have been the central, mental, moral and spiritual forces that have built up the civilizations of mankind the world over, chief among which by far are those which have been established upon the formations established by the great teacher himself.

We surmise that skepticism itself would tire of living in a Godless world and like Napoleon desire to restore the old *regime* that had been overturned by the madcaps of the revolution.

The Presbyterian Church, at its late convention, did some wise things, and things that were *other*wise. It

did one very wise thing when it threw overboard the doctrine of the *damnation of infants,* those blessed little ones that Christ took into his arms and blessed them as the special objects of the love and affection of the Heavenly Father.

But the Church in convention, with nearly full sovereign powers we may say, would have done a much wiser thing still if it had placed before the world the spiritual, or better still, the *scientific* meaning, not only of his very strange doctrine of the eternal torture of little children, but its companion-doctrine of eternal reprobation. For this idea, like all others that come into human life, enter by virtue of certain truths that are lodged within it, but in symbolic forms that are visible only to the *feminine* or *spiritual* understanding but not to the *masculine* or *rational* understanding of man. But if it does seize hold of the very small fraction of the whole truth contained within the statement and expands it to cover the whole fact—the part for the whole, the symbol for that which only in a very partial manner represents the full fact, as this one should literally take the picture of the horse for the horse itself.

Both of these doctrines are substantially true, and it is indeed a very strange and wonderful thing that it should ever have gotten into the narrow limits of the creed, or once having entered it should have remained in it for so long a time without having developed its spiritual sense.

This strange doctrine of the damnation of infant children in hell is due to the mistake of taking the *narrow literal symbol, for the real, the broad eternal facts of man's wonderful experiences while traversing the worlds in his everlasting flight through time, space and matter.* As stated in a former paragraph, it is a very great and very serious injury to the incarnating spirit to be deprived of its material body, torn asunder when both the material and spiritual body are in so new, tender, imperfect and rapidly formative states, which we can easily see if we reflect that this material counterpart of the incarnating spirit, viz., the material

body, is nothing less than a great part of the digestive functions of the spirit man within, by which, in connection with the corresponding spiritual organs, the incarnating spirit was wont to digest, elaborate and refine its various foods, both of a spiritual and material character. He has lost it not alone as a laboratory for the refinement and assimilation of all his foods, material and other, but also as a beautiful and useful garment to protect it against the inclemencies of this lower world.

These are among the most important reasons why the demise of this material envelope of the infant man especially becomes a very great and incalculable injury to the infant spirit when deprived of these so important organs and functions whereby he "lives, moves and has (healthful) being." The infant martyrs of the spiritual world are thus obliged to undergo a greater martyrdom than do grown people whose physical and psychical bodies we may very naturally suppose have become matured and incapable of serious detriment by the transition we call death. The sufferings that many of them experienced in their martyrdom were indeed terrible, but in most cases of brief duration.

The troubles experienced by the little ones by their very premature and enforced introduction into spirit life can only be removed by long residence in spiritual life, and new incarnations in terrestrial conditions. And this is the reason why the church authorities of this world have been prompted and inspired by the Higher Powers to have this very strange doctrine of the terrible liabilities of little children put into the creed in the still more dreadful form of the *eternal damnation* of the little tots whom Jesus loved and honored with the especial love of the Father Himself: where it has remained for ages as an affront to God and a dreadful stumbling block to man, Christian and un-Christian, as no one would undertake to present the scientific sense and meaning thereof.

For the removal of this evil of child martyrdom from among mankind and womankind is a matter in which the church must and will be greatly concerned in the near future.

BABYLON.

"Come out of her, come out of her, oh, my people, and be not partakers of her sins," and her daring crimes against God and the Divine Humanity.

This is a word of warning addressed to every right-minded man and woman of this age. *"Babylon"* is nothing more nor less than the old individualistic civilization, now fast dying, that under the similitude of a city represents the old order of things under which man has lived during his long infancy. God—"The Higher Powers"—are making war against the Divine Humanity itself and its monstrous and unutterable crimes, fairly bombarding it with the terrific forces of the world to make room for the millennium—or the new spiritual social civilization. "The new heavens and the new earth" which is to take the place of the old as soon as the old can be gotten out of the way. The next fifteen years more especially will be a time of "great tribulation" for poor humanity, the object of which *has been* and still is to soften and fraternize the heart of man up to the *"Golden Rule"* and to drive humanity up on to the higher spiritual planes of the social and spiritual life of man.

Even the wars among the various nations of the earth tend in the same direction—make men acquainted and fraternal—preparing mankind for the organic life, and are co-operating with the mighty forces of the spiritual heavens, are organizing and crystalizing the "advance guard" of human life and are beginning to do effective work in organizing "the new heavens and the new earth."

Humanity must now put aside its playthings, put its house in order, as did our people during the rebellion, and go to work in building up the new social order of civilization—the *"Novus Ordo Saeclorum,"* or the *New order of the infinite ages* of the divine life of man.

WHO IS JESUS?

He is the latest and greatest of the Avatars that have ever come down from the Fatherhood into our world to instruct its people by precept and by example, word and deed, the great primeval truths of the Divine Logos, or Word.

The word Avatar comes from *A* meaning *from* or *out of*—and *vatera,* and meaneth *Fatherhood,* and comes originally from the old Sanscrit word vatri or vater, which is found in the German as the word for father.*

The Gods who superintend the building of the worlds, both temporal and spiritual, as well as the civilizations in which they afterwards *fruit,* live and co-operate in vast societies—fraternal in character, of different ranks, classes, orders, hierarchies, principalities and powers, and extend into and embrace the whole universe in all its higher world spheres, departments and degrees. But sustain a *paternal* relation to the lower spheres where the *children* live and are growing up into manhood and the Godhood likewise. The children also, like the *Fathers* extend—live and co-operate throughout the entire universe, but in its low, lower and lowest departments of life and labor in the various worlds according to their manifold degrees of growth and progress. Jesus himself refers to the paternal relations that exist between the higher and the lower worlds of life when he says:

"I came forth from the Father(hood) and am come into the world. Again I leave the world and return to the Father"(hood).

We, here, in these lower spheres and conditions of our dear old earth, are but an infinitesimal fraction of that vast infinite family of men, women and children that swarm over and people all the lower worlds

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*Revised February 20, 1906.

that inhabit space, and are growing up into a larger, wiser and nobler manhood and womanhood for the needs and uses of the Gods when fully grown.

This great family of growing children, vast numbers of whom as we have heretofore intimated, have but recently emerged from the animal world, with something of the form, but very little of the mental and moral status of mankind, have to be taught, educated and grown up into higher degrees of life, labor, and progress in spiritual estates and conditions. It is to superintend this labor of educating these men, children and others thatthe gods, veiling their glorious forms in the flesh, come down and mingle with the men of earth to teach, instruct, govern, encourage and lead them forward and upward into the divine life of the perfected man and woman.

It was at a convention of the Gods who had superintended the work of creating our world, and at a time when it had been prepared and made ready for the advent of man upon it, that the word went forth, "Let us make man (and) "in our own image and likeness" —for the earth is now ready for his advent and residence.

Without the aid of these holy men who have been the teachers, exemplars and leaders of mankind through the long ages of his residence upon the world, without their aid to instruct and illuminate and inspire him to resist and overcome the powerful attractions of the flesh, it would have been quite impossible for man to rise superior to these potent tendencies and impulses of the fleshly man, and he would have remained forever subject to the law of the flesh—the mere human animal that he was when he first emerged from the animal world, in which he was gestated for some millions of years.

Yes, the man *Christ Jesus*—which signifies *"The Anointed Healer"*—was a spiritual map, was a chart, a picture, of the human soul in all its higher modes, tenses, conditions and estates, mentally, spiritually and metaphysically—a standard man in all the fulness of the divine perfection, and was sent down into our

world by the divine *Godhood Fatherhood*—for they are one—for an *example,* a *representative* man of the higher man or gods of the higher spheres of the spiritual life of man; and to become the world's teacher in the more practical and the higher forms of the word.

For Christ, both in word, deed and in his entire life was the most practical exemplar of the doctrines of the Word—the most perfect combination of the real and the ideal, the practical, philosophical and spiritual, that has yet descended from the spiritual world to represent at once the manhood and the fatherhood of that world in their greater perfection.

As Christ said of Himself: "I am come a light into the world that whosoever believeth on me should not abide in darkness."

THE MYSTERY OF GOD.

"And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head and his face was as it were the sun, and his feet as pillars of fire, and he had a little book open: and he set his right foot on the earth and cried with a loud voice as when a lion roareth; and when he had cried seven thunders uttered their voices. And the seven thunders had uttered their voices, I was about to write: And I heard a voice from Heaven, saying: Seal up those things which the seven thunders uttered; write them not.

"And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by Him who liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that *time* shall be no longer."

This remarkable prophecy has already received its fulfilment.

During the past three-quarters of a century it requires but a very brief time in minutes or seconds to send a message around the globe. But with wireless telegraphy there is no appreciable loss of time incurred in the transition of news from place to place, the communicating parties standing, as it were, face to face. The prophecy hath in this respect been marvellously fulfilled. But *in the days* of the seventh angel, when he shall *begin* to sound the "MYSTERY OF GOD" should be *finished*—as he hath declared to his servants the prophets—David, Isaiah, Micah and others. The *seventh* angel is the angel of peace, as will be seen by referring to Rev. xi., 15: "And the seventh angel sounded and there were great voices in heaven saying the kingdoms of this world are to become the kingdoms of our Lord and of his Christ and he shall reign forever and ever.

This declaring of the "Mystery of God" does not wait for its complete fulfilment of the prophecy spoken of in Rev. xi., 15, but at the time when that angel *begins* to sound.

Japan came into the kingdom of the rule of peace and good will nearly a half century ago. And this rule of love, of peace, and of good will—what is it, otherwise than the kingdom of the heavens? That is just what it is, and Japan is the pioneer nation in the Orient that has led the way peacefully into the kingdom of the heavens. It is a great honor for the great-little nation, and well she deserves it. It is no wonder the statesmen of spirit life who preside over the destinies of the nations, sided so emphaticallly with Japan during her great and terrible struggle with Russia, performing such prodigies of valor and of endurance as the world has never seen surpassed in any age or in any country in the world.

But the "Mystery of God." What is it other than a "finishing," a removal of the dense veil that has hung over the world of mankind during the long dark ages of his ignorant childhood? But the veil has at last

been taken away, and those who fear to assert the divinity that rightfully belongs to them, it is due either to a lack of faith in themselves or in the plainest teachings of the divine Word. Did not Christ on that memorable occasion when the Jews twice took up stones to kill him for his blasphemy, as they regarded his words—did he not assert the common divinity, the Universal Brotherhood that unites and fraternizes all men, when he plainly told the Jews: "Doth not your Scripture say, I—Jehovah—said *ye are Gods.*" Now if He called them *gods,* to whom the word of God came—viz., the common people—"Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am A Son of God?"

In this utterance of the Master he asserts the divinity common to all men, himself included, and in the plainest possible terms that human language admits of.

In this manner doth the great Teacher in the broadest and most unequivocal terms assert the common divinity of all men—of whom he was one—with the difference between himself and them that he was a teacher sent from God to teach men. Nothing can be plainer than these plain words of the Master, which in the most unmistakeable terms assert and proclaim the eternal divinity of man and finishes and ends the great "Mystery of God." They differ from them only in degree of advancement—growth, progress—and are all of them *en route* to the high hills of immortality and eternal life, to mingle with the high gods—themselves also gods—and mutually eternize each other in a new incarnation, a new cycle and a renewal of their unending life.

ORGANIC.

I have been informed by scientists who have lived long in spirit life that the origin of species is due to the incarnation of some spirit form—some organic

principle of pure spiritual life upon some correspondent entity that is living *in utero*—or in other words in the womb of the mother. For in truth the germs, the organic principles of all life come from the spiritual realms of life.

It is to this being that for the time exists in the mother's womb and is completing one of its own cycles of involution and evolution that comes the ability to bridge over the spaces that lie between the infinitely varied forms of life that everywhere exist in the realms of life.

And this principle or law not only obtains and governs in the descent of spirit forms into material forms or involution, but applies also to the ascent of the material life forms into higher and more refined forms and conditions of the Life Universal. It is law. This law or principle by which life forever flows onward in the evolution and sustenance of the infinitely varied that everywhere greet the eyes of the beholder in all parts of God's great and blessed universe.

The universe, or as its name implies, the "ONE REVOLVING" is itself but one being—that in its vastness comprehends all life. It is the divine, infinite *holocosm* or most perfect man—the macrocosm or *"grand man"* of Swedenborg.

DIFFERENTIATIONS.

The Seer is one who, in his inspired hours, introduced by the Higher Gods behind the veil of flesh and sense, and they reveal to him, hitherto, "unutterable things."

Re-incarnation is Creation's law:
By it the monad doth ascend to man;
Man to the Angel; Angel to the God;
One all-embracing and eternal Plan.

But this is only incidental to our present purpose. I desire to say a few words on differentiations in thought foods, or the "living bread."

"What is Truth?" The question is coeval with the race; one, at least, that extendeth back to the time in his history when man began to be filled with a desire to eat of the fruits of the tree of the Higher Knowledges and the Truths of Life.

One of the aspects in which we desire to consider Truth is its diversity—the infinite shades of difference in form, substance and essence, in its infinitely varied and varying forming and reforming integrations and combinations as foods for human material and spiritual uses and requirements.

Both human, animal and spiritual foods differ as greatly—running into infinitely differentiated combinations, forms and essences in their integrations—as do human beings in form, face and characteristics. And this marvelous order exists manifestly by the design and purpose of the Infinite, All-Wise Creator of all things; not only to stimulate, and, at the same time, satisfy the appetite and desire for truth foods, but more especially to create thereby an infinite variety and diversity of spiritual foods for mankind,—and thereby to stimulate spiritual growth,—as well as animal foods, and to adapt them to the infinitely varied and varying necessities and wants of that omnivorous and infinitely differentiated being—man.

Given proper conditions, and human beings soon differ as greatly in the forms and qualities of the food they eat as they differ in face, feature, and in their more interior qualities and forms of life. But insomuch as the exterior and interior forms and qualities of every soul of man have an exact correspondence, so likewise will his tools, temporal and spiritual, adapt themselves to the interior requirements and the laws by which his whole being moves on and unfolds.

So deeply doth this Divine law of our existence and unfoldment penetrate into the order of our life

forces—these infinite differentiations and correspondencies—that even in matters of our temporal goods it has become a matter of common observation that "one man's food is another's poison—though very few have as yet gotten over the habit of importuning his neighbor to eat a little of what agrees so well with himself. Herein is to be found one of the greatest sources of inharmony among mankind; indeed, probably the very greatest, when we consider the social, religious, and even the civil, antagonisms that exist among men. It springs from what to the material or infant understanding appears as the perfect simplicity of Truth, and its lack of diversity in human uses and needs. "The mind sees only that which it brings with it the power to see."

Every soul is so constituted as to occupy a different standpoint of both longitude and latitude upon the spiritual earth; and, hence, views the whole spiritual Heavens under a different aspect.

PROGRESSIONS.

What is little Grecia, the founder of the arts, sciences, philosophies and democracies in their more primitive and embryonic forms? And what is Rome, chosen by Divine Providence also to play its part in the great drama of civilization to represent law—civil, social, religious, political—yea, to give law to Christianity itself in all its primeval and more rudimentary forms, ceremonies and doctrinals? What are these but coins of the different races of mankind, cut in different ages from the original paternal tree of Ayrian stock and grafted into the ruder and more primitive races that dwelt in the beautiful vales of Italy and of Greece. What was little Judea? What were all these glorious countries and their peoples but a trinity of spiritual kindergartens—

nurseries where the Celestial Creative gardeners of the spiritual heavens, who superintend and direct the forces of civilization, had planted, cultivated and developed these germs of spiritual truth and life that were first to prepare the way for Jesus and his word, but were afterward to undergo a second incarnation in the spiritual womb of the mighty mother church of Rome to properly gestate the infantile and even the larval* man of those times, which she received at the hands of barbarians that overran Italy and Greece so often during the early ages of Christianity. "Rome," as was well said by the historian Froude, "Rome is the most marvelous institution that humanity ever threw out of itself." It gave law and perfect form to all things concerning life and its priesthood became the spiritual nurse of mankind and decided for it what was proper, spiritual food for its spiritual babies. In doing this her priesthood and the later priesthoods of Protestantism have conferred an infinite benefit on the entire race of man; and none the less for their suppression of the manifold little sects and sectlets that have attempted to come upon the stage of time since Christianity came, much to its advantage, and with a vast saving of blood for all Europe.

Had the political feudalisms that grew up all over Europe been allowed by Rome to be reinforced by a multitude of religious feudalisms, the blood that would have been shed to get rid of them would have been vastly greater than it has cost mankind to prevent their formation. And this has been one of the offices and duties of the Romish church, to suppress the religious cranks (most of them) nipping them well in the bud. It has greatly facilitated the formation of the great nationalities of Europe under common languages, a common religion and a common

* Nearly all the very lowest races of mankind today are little else than spiritual larvae of men and will be obliged to pass through the spiritual womb of the churches to enable them to ascend into the spiritual, rational and celestial planes of being.

civilization. In the formulation of the religions of mankind Rome has done for modern civilization what the Jewish priesthood has done for that people that gave Christ to the world. The high spiritual truths taught by Jesus were most of them out of the spiritual reach of the greater portions of mankind of his times. They were too strong meat for their spiritual digestion and assimilation and had to be run through the spiritual laboratory of the priesthood to have them prepare such foods for these moral and spiritual babies as they could properly masticate, digest and assimilate to their infantile systems. Jesus himself recognized this spiritual inability of the men of his time—even the learned men of the Jewish church. "They, seeing, see not, and hearing, hear not, neither do they understand," and some times reproved his own disciples for their lack of spiritual perception.

Regarding the division of the church in later years into several leading branches that also is a wise arrangement of Divine Providence, better fitting it for its divine uses, giving the human intelligence greater freedom of action by better adapting it to the various mental and spiritual estates into which that intelligence naturally differentiates itself.

SCRAPS OF TRUTH.

It requires vast time for Nature to build up a man, beginning with the slime of old Mother Ocean—"protoplasm" as it is termed by science—and "dust of the earth" as it is called by Moses in Genesis. But it does not demand a tithe of the time that is required to build a Darwinian man . . .

The "Day" that is spoken of in Genesis is not one of twenty-four hours, as there are various forms and lengths of days that are mentioned in the Bible, which

are cycles of time, cosmic in character, and are termed "days" because they fulfill certain correspondential relations with each other and also by reason of the poverty of language, which is not rich enough to detail a new word for every phasis of meaning in the uses of words, and hence employs the same word often for manifold phases of the same idea, and for ideas wholly dissimilar often. In the Apocalypse of John and also in the prophet Daniel the word "day" is used to embrace a cycle or period of 365 ordinary days of twenty-four hours, while in another place it is declared that "one day with the Lord is as a thousand years: and a thousand years as one day."

The "day" spoken of in the first chapters of Genesis comprehends a geological cycle or day of seven hundred and fifty thousand of our years. It is a geological cycle which is the longest of the cycles spoken of in the Bible, and may have been made use of in this occult form and way to help maintain this beautiful allegory in its present mythical form until *science* had arrived upon the stage of time and world: and the scientific mind also. This would make the entire period required to build up the plant and animal life of the world about 4,500,000 of our years—an ample time for this part of the labors of creation if we cast overboard the absurd and wholly untenable theory of Mr. Darwin with its infinitesimal increments of change, and adopt the more perfect and scientific one everywhere to be seen in the world about us, and held by such great scientists as Culver, Agassiz, Liebig and others, certainly quite as great and distinguished in the same department of natural history and kindred fields of investigations as was Mr. Darwin himself.

If we can accept this statement of the time that was taken by the creative intelligences in the work of developing the planet and the animal life of the planet, and then backward and contemplating the still vaster periods of time that must have been required to build up the nucleus of the planet, cool down its enormous heat, and lay down its manifold strata, we should

likely approximate a period of time nearly if not quite equal to the period of time recently assigned to the age of the planet by Lord Kelvin, who placed it at about *twenty millions of years*—which, though in truth it be a vast period of time for actual creative work, it is, notwithstanding, but a brief space of time when it is compared with the time of three hundred millions of years, which Mr. Darwin assigned to the work accomplished by the waves in triturating and wearing down a certain portion of the Walden range of mountains on the coast of England.

The truth is that scientists are reading better the wonderful story of the rocks and at the same time are meeting with a new class of facts which they cannot so easily bend to their theories as many of those upon which they depended to sustain their theories, many of them now well known to be false.

Newer views, truer views and more telling facts have upset already many of these false theories of creation that have been advanced by the materialists; and many others are destined to follow them; and hence the opinion of Lord Kelvin, one of the highest if not the very highest of them all in his department of science.

Recently a gentleman who has for years made a close study of Mt. Pelée and its terrible work of destruction of the lovely little city located at its base, brings back the report that all vestige of the place has been totally wiped off the face of the earth, and that the earth on which the city formerly stood is covered with a vast bed of lava, fast *changing into granite!*

INDIA.

Poor India! The true Niobe of nations. For thousands of years prostrate beneath the feet of the animal world and best illustrative among the

nations of the relations of man to the animal world in which he was gestated, and out of which he sprang. In this function assigned to that people by the Creative Wisdoms, of illustrating in life and in history. He has done so both in normal and abnormal conditions and degrees. There is nothing so low in the scale of being that he does not acknowledge him as a brother and literally treats him as such. It is not any mere ideal spiritual relation existing between man and his inferior brother in the lower realms of being, but a literal and eternal truth that he feels himself obliged to observe in manifold ways, in his intercourse with the citizens of the great primitive under-world of animated life. It is no whim or caprice of his that has caused him to observe the sacred law of relationship that exists between man and the antecedent forms of life below; him; it is due to the part and office so assigned him by the Great Architect in His original distribution of the organs and functions of the Divine Humanity among the races and nations of the world.

Allied closely with the Jew in racial conditions, and destined, like him, to illustrate the sacrificial functions that symbolize the methods of procedure by which he ascends from the feebly and partially united forms of the individual man up into the divine integration of the social man in the Divine Humanity—the Cosmic man—the two people have been called to perform both opposite and reciprocal functions.

Both have performed "blood sacrifices." But while the Jew has sacrificed the animal, the Hindu has sacrificed himself—yea, and herself. Witness the funeral pyre where untold thousands of widows annually went up in flames; the Ganges, where great numbers of infants were thrown to the crocodiles, and the thousands otherwise sacrificed to wild beasts.

Each people symbolizes the living eternal facts and forces that play throughout in the infinite theater of Universal Life; but each represent these forces

and their symbols under different conditions and aspects. The Hindu, as we have said, makes a sacrifice of himself. He represents in symbolic forms, not only the principle of self-sacrifice, but of self-salvation.

When the human mind has arrived upon the plane of reflection, self-study, self-knowledge, man then becomes sufficiently intelligent to co-operate with the celestial, man-building, world-building forces of Universal Life, and to assist them in the work of self-evolution, self-building and rebuilding, so far as that principle can be carried out by the individual alone. But in truth that ability of self help is small until he reaches a very high plane.

The Hindu, more than any of the primitive religious cult races, represents the important principle in human life. It is the principle also of Individualism put into the self-evolving and differentiating forces. But carried to its logical results it necessarily, in his case, arrays society into four great castes or classes whose walls of separation are as impenetrable as the everlasting rock. It is the stoical or male form of Wisdom with no proper co-operation with the feminine principle of Love. And hence Theosophy is very properly termed the Wisdom (masculine) religion.

Buddha, Socrates, Confucius, and many other great Avatars,* taught the religion of the head. Christ, the last and greatest of them all, taught the philosophy of the heart. The former taught the religion of the rational understanding as applied to morals and materials. The office of Christ was to teach the religion of Love, of the Spiritual understanding of Sociology, of the Paternity of God and the Brotherhood of Man.

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* Avatar.—Literally one sent by and from the Fatherhood or Vatara:—to teach mankind.

THE METAPHYSIOLOGY OF THE SPIRITUAL MAN.

Saith Paul: "There is a natural body, and there is a spiritual body." How Paul came in possession of so occult an ontological fact, in an age and country so densely ignorant and materialistic, we do not know, but imagine it came to him more as a spiritually inspired truth, rather than from any constant rational perception of so important a spiritual principle, in all scientific and logical bearings and results.

Be that as it may, there is in deed and truth a wonderful analogy and correspondence between the two organisms. As the mollusk secretes within its more interior and delicate organs the material of which its external shell or house is formed, and which, with an art divinely cunning, it weaves about itself; as the tree clothes itself roundabout with the rough covering of bark, to protect the more delicate sap vessels of the interior; so, in like manner, doth that divinest artificer, the spiritual man, sit back behind the so-called "visible" and fabricate that really wonderful house we term "natural body," which, though of apparently coarser texture and mold than is the spiritual body, it is designed to nourish and protect, is, nevertheless, in shape like unto it, and in itself is a marvel of design and beauty, when perfected; and is well adapted, in all respects, to minister to the needs of the living artist that sits within and weaves it in the loom of Time. In real truth, this terrestrial house, in which man temporarily resides, fulfills the still more important function of a laboratory or stomach, in which he digests, and elaborates the forces of this terrestrial plane of being, as the basic elements of the spiritual and spiritual-celestial body.

Matter is only the *name* of one of these basic forces that sustain the universe of Being, and the grossness

of it consists mainly in the grossness of our ideas regarding it. It externalizes itself, or, more strictly speaking, the higher forces externalize themselves through matter in three dimensions; but the higher forces operate within, in a "fourth dimension" (of Prof. Zollner), as the shaft works in the slot, the hand in the glove.

It is by and through this fourth dimension that the celestial-spiritual man, after one of his long flights through the eternities and infinities of time and space, descends ("falls") into terrestrial states and forces—even descends into the Hells—to rebuild, renew, refresh, re-incarnate and more fully eternize his spiritual-celestial body.

As the external body has parts, organs, functions, so has the spiritual body; and in the true spiritual-celestial man and woman, as distinguished from the lower or animal man, which is not in itself subject to the laws of spiritual good or God, until similiated and harmonized with and by the higher or spiritual man, it becomes of the highest order both in substance and in form, being wrought out from the highest, holiest loves, affections, truths, principles of the spiritual worlds.

"The first man is of the earth, earthy," for the reason that his body is developed out of the animal kingdom below him, and on the terrestrial plane of being, and partly out of the mundane forces, by the Creative Intelligences; and it is designed to serve the purpose of a ready made house to live in; a ready made garment to clothe himself withal; and a ready made laboratory to aid him in the easy elaboration of those elemental forces with which he is to reclothe, rebuild and refurnish his more permanent home—the more Divine, precious and holy, eternal, spiritual-celestial man—the Man-God.

Man as to his foods is an omnivorous being. He is not only a plant eater but an eater of animals, in some phases of his manifold being. Both the plant and the animal have previously passed the elemental forces and foods of the material world through the

refining and reconstructive processes of their own digestive organs, thereby raising these elementary forces to a higher organic level before being used by the animal man.

Now, he lives upon the higher spiritual-social and spiritual-celestial forms, foods and forces in a somewhat similar manner. Every soul with whom he is brought into touch in the Divine harmonies in spiritual social life, is engaged in the labor of eating, digesting, elaborating spiritual truths, foods, forces, in the laboratory of his own interior, spiritual being, and elevating these spiritual foods to still higher food levels. Yea, all true spiritual men eat one another—impart to each other their spiritual blood (loves) and spiritual flesh (wisdoms) to nourish, upbuild and sustain each other.

It is by these Divine offices of imparting each to the other and to all, in a degree, these Divine, social-spiritual foods, by ways, words and works of love and use, and by eating one another mutually and functionally, that the social, spiritual-celestial man is made to otherize himself—to build himself into his entire social environment of souls and into the higher societies of the spiritual and celestial universes of God.

. . . "That they all may be one: as thou Father art in me and I in thee, that they also may be one in us,"—thus not only making the terrestro-social man one in spiritual life with his fellows but one and atone with the higher celestial men and women of the spiritual worlds, for in very truth, when properly discerned, this is the great "Atonement,"—the Son with the Father,—the Brotherhood of Man with the Fatherhood of God.

THE SOLAR-SPIRITUAL WORLDS THAT SURROUND OUR STAR—THE SUN.

Not long since the beloved Seer, Swedenborg, came to me and informed me that the Zodiacal Light —which is a wonderful zone or belt of bright light that invests the solar orb on all sides of it—is the basis, the foundation of our permanent Spiritual Heavens. This bright and beautiful body is often visible for some time after the sun has set and for a time, also, in the morning before he rises,—visible to the naked eye of man,—and especially during the winter season, in very cold weather, when the earth's atmosphere is more transparent and clear than ordinary.

Astronomers have for a long time indulged in much controversy and speculation as to what this remarkable phenomenon is due; of what composed, etc., etc.

Speaking of its extent Prof. Swift, of the Lowe Observatory, says: "It seems to surround the sun, but there is evidence that it has been seen, in the winter, stretching across the sky to the Eastern horizon. If this be so, then it also surrounds the earth, and the diameter of the ring must be at least two hundred millions of miles. I have twice seen it reach to the Eastern horizon. It appears to be the shape of a double convex lens, the center of which is the sun."

Astronomers give us no idea of the width of this wonderful body, but Swedenborg states that it and the corresponding width of the many concentric spheres or Spiritual Heavens that surround the solar orb are about five hundred thousand miles each in width, and that it extends outward into space far enough to include the farthest planet, or Neptune as astronomers reckon, though the Celestials speak of three others.

I will not stop here to discuss the composition of

this singular body, which astronomers generally regard as rather of a material character, but which Swedenborg and other celestial astronomers assert that it is magnetic.

He informs me that the first or lowest spiritual sun-sphere is located about half a million miles from the solar orb, and passing outward beyond this the various spiritual and spiritual-celestial sun-spheres are severally situated, about one hundred and fifty thousand to one hundred and seventy-five thousand miles distant from each other; and that those which are already more or less inhabited are about fifty in number; but these do not include all that are more or less perfect in their natural formation, as these extend very nearly as far out as our planet Mercury. They extend a good way farther out than our planet earth. But such are only in a partial state of evolution and will require a much greater time to prepare them for the advent and the occupancy of spiritual man.

He states that ere our race have fully graduated from the material worlds of our solar system these spiritual spheres of this portion of the spiritual Heavens will be extended to the utmost limit of the solar system, and will then have wholly taken the places of the several spiritual Heavens that invest the various planetary orbs that form our system. These minor spiritual Heavens are, like the material worlds thmselves, but temporary places of residence —preliminary schools of training for the higher and final states and residences of the spiritual men. That when the inhabitants of our spiritual-solar orb or system of orbs have fulfilled their law of involution and evolution into and out of the realm of matter, so-called,—which is the negative pole of the Univercœlum—by what is termed Re-incarnation, the material worlds including the great sun himself will become dead worlds. The spiritual worlds will throw them off as a man casts off his material body when he no longer requires it, and the material,

worlds will be taken out into space and exploded into nebulous or cosmic matter.

The spiritual intelligences informed me of this final destiny of the suns, about the time I published the "Evolution of the Psyche," but I did not publish the statement at the time as I had no confirmatory data to print with it. But as I have recently fallen in with a remarkable description of the death of a world, by Prof. E. S. Holden, of the Lick Observatory, I will give it in this place. I quote:

"The object of this paper is to detail the history of the remarkable 'new star,' of 1892, in the constellation *Auriga*. This star, which doubtless resembles our sun, within two days increased in brilliancy sixteen fold. Three months after its discovery it had become invisible! After another four months it reappeared and was comparatively bright. But it was no longer a star, but a *nebula*! In other words, it had developed changes of light and heat which if repeated in the case of our own sun would mean a quick end of the human race and the utter annhilation of every vestige of animal and other life upon earth!"

Yes; and of all life upon all His worlds! But of this at another time. Prof. Holden concludes:

"The results are of intense popular interest, as we have seen. Our sun is a star.

"In studying the birth, death and resurrection of other stars we may be studying the past and future of our own sun, and, hence, be learning somewhat of the possible catastrophes that may overtake the earth.*

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* There are no catastrophes in the life of God's great universe. All things, including the worlds, are governed and guided by the same hand that made them—by fixed immutable eternal laws. But what are the laws but the *modus vivendi* of the Divine Being himself, who lives in, animates, moves and directs the worlds and all their containments with absolute and unerring certainty and maketh no mishaps or mistakes. To one who has perfect con-

"Such catastrophes as produced the new star are indeed rare. I do not know that their study is especially comforting to the human race. A new celestial body is born of them which, by its evolution, may produce a solar system like our own. But it was produced at the sacrifice of a previous system intrinsically as precious so one might say. But in the absence of definite knowledge, we have the right to assume that one universe is as good as another. In this case one universe was totally destroyed; and on its ruins another may rise!"

Recently—on the 4th of last June—there fell a very interesting specimen of cosmic matter near Effingham in the state of Kansas; one weighing two hundred and fifty pounds and made up of iron and pebbles.

What a "strange eventful history" could this messenger from the skies, this fragment of a world, bring to us if it could repeat the whole story of its experiences. Who shall say through what distant, unknown portion of the vast realms of space the world, of which this tiny fragment was a part, fulfilled its mighty orbit; what may have been the fate of its inhabitants; and when did it come to its end?

Many of the strata of our own world are largely made up from these cosmic materials that have been captured by the comets, which are the "common carriers" of space, and brought hither to our world when its "crust" was being formed.

But all worlds are not subject to the same vicissitudes; none of them until they have fulfilled the full measure of their years and the utmost limit of their usefulness.

Our own satellite or moon is an example of a worldlet that is yet in its infancy; a mere nucleus or skeleton of a world center, not yet clothed upon

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fidence in the wisdom, power and goodness of the Supreme Being there is no field for the operations of Chance, Caprice, Chaos or Devil. All things whatsoever are destinated, controlled and guided by His Almighty hand.

with proper strata nor yet with seas and an atmosphere. Our own earth will yet become a sun, but not until it has performed its full routine of uses as a nursery for human beings; has been re-incarnated again and again for this purpose, and has become, like Saturn and Jupiter, surrounded by a retinue of worldlets and worlds. For worlds are born, live and grow, through vast periods of time, fulfill their Divine uses in the economy of the universe and die. It is the law of all *created* beings!

THE CELESTIAL CITY.

"And the city had no need of the sun, neither of the moon, for the glory of God did lighten it!"

With our present conceptions of the origin of light, of heat, and in truth of all the *vis vivae* of Universal Life, no more perfect description than the above could be given of the source of the light that illuminates, delights and glorifies the Eternal City.

But perhaps the greatest difficulty one encounters in attempting to describe and define the things of the occult and—to the merely five-sensed man—the "invisible" realms of the spiritual worlds that inhabit space, lies in the fact that living as he constantly does only within that exterior realm of Nature, where the five senses are forever at play, and where he is eternally bombarded by her material, three-dimensioned forces, he finds it quite impossible to sense, much less to "see" and to realize, the superb realities and magnitudes of the spiritual universes, revealed only to such as have advanced into the spiritual consciousness of Life, and, hence, abide more or less within the realms where the sixth and the seventh senses have play.

To one who lives too much in the mire of the five-sensed realm of eternal Life, the things of the mind,

and of the whole realm of spiritual life appear to him as unrealities, or as things he has been taught by the dicta of pseudo-science to regard as only the "affections of matter,"—a phrase well designed to conceal the confessed ignorance of Agnosticism, which, while confessing to complete nescience upon all the great questions that concern the things of the occult and invisible worlds, at the same time often displays an arrogance and intolerance toward those who profess belief in the occult that is surprising, and parades its own confessed ignorance of all knowledge of occult beings as proof positive that they neither exist nor can make themselves manifest. But this is nothing more than the tyranny of the five senses transferred to the realm of mind, by which it becomes subject to their illusions; for even the spiritual, or seven-sensed, man becomes more or less subject to the illusions and tyrannies of the five senses.

The main difficulty with those living chiefly in the five-sensed and three-dimensioned realm of being, consists mainly in their inability to conceive of any thing that can have a separate and a greater or less independent existence outside of and beyond the "visible," tangible, temporal and so-called material forms of Life. Especially is it true when any attempt is made to give to these subtle and fluidic forces an organic and substantial shape.

To the mind, however, that hath lived somewhat in the realm of the occult and the invisible, whose spiritual sight hath been quickened and made clear by the Celestial *Euphrasia,* the whole environing universe becomes a vast living Entity, formulated in time, space, form, substance, essence, force, dimensions (within and without), eternities and infinities—a Being that is spiritually nerved, muscled, ligamented, and animated throughout by the Celestial forms, forces, essences, melodies, harmonies and numbers; and that the visible and tangible worlds—the suns and all their vast retinues of worlds and worldlets that inhabit space—are but the fulcrums

upon which the Gods rest their vast levers; the footstools upon which they place their blessed feet; the pulleys and the coarse tackle through which the more subtle and refined forms and forces of the universe play the infinite game of Living.

For in very deed and truth the material worlds so infinitely multitudinous and magnificent as they are to the eye of the astronomer, and separated as they are from each other by such amazing distances, are but the merest atoms in this infinite ocean of Life, when we compare them with the vast spiritual worlds with their more infinite dimensions, spaces, forms, potencies, splendors and harmonies, that invest them on every side and occupy their vast interspaces to complete the Divine fullness and perfection of the Infinite Life.

Our material sun, so-called, is in truth a vast world, eight hundred and sixty-six thousand miles in diameter. Beneath this vast photosphere, calorisphere and other atmospheres with which he invests himself to the height and depth of twenty-five thousand miles on every side of him, there is a solid, substantial world nearly eight hundred and twenty thousand miles in diameter, and inhabited by billions of the great universal family of man, living in intellectual and spiritual estates far in advance of those occupying our own little world. Indeed many of them have been our instructors, as have many of the advanced teachers of some of the larger planets.

Our sun has more than fifty times the area upon his solid globe of all his planets that he bears along with him in his sublime march through life—not mere empty space, and it would indeed be a vast waste of opportunity for the Creator to let it remain forever a desert waste, when He is so careful to establish life everywhere apparently, even among the snows of the Arctic world. His photospheres, calorispheres and magnetospheres instead of being so intensely heated as to destroy all surrounding life, do but generate a sufficient warmth to impart life and well being to all his inhabitants, and by an

electrical transfer, as with our terrestrial telephones and telegraphs, he is enabled to excite in the various atmospheres of his attendant worlds those conditions or states by which their several atmospheres are enabled to generate the light and heat with which all life upon them is sustained.

The vast spiritual-celestial heavens of our star—the sun—which forms the Celestial City of our God, hath in its greatest, or its major equatorial, diameter an extent of one hundred and fifty billions of our terrestrial miles, or more than a million and a half times the distance of the earth from the sun, while its transverse diameter, upon the same equatorial plane, is eighty billions, and its polaris diameter is but four and a half billions in extent, thus making the spiritual heavens, with which we are connected, present to the eye the appearance of an immense spheroid both ovate and prolate in form.

But this is not all that may be said of its fair and wonderful proportions. Outside of this vast orb and environing it on every side to the height and depth of twenty-five billions of miles is the vast spiritual-celestial corona—an unutterable, divine halo or glory—a spiritual-celestial atmosphere, photosphere and mento-sphere, and, comparing great things with small, resembles and corresponds with the halo with which the old painters invested the head of the beloved Christ.

For all things of the individual and finite universe of the microcosm, have their correspondences and greater prototypes in the more infinite macrocosms and in the infinite, absolute holocosm of the infinite God. Since the finite man is but an infinitesimal copy of the infinite universes of the living God, and is designed to lift up his mind into a proper understanding of Him, by an easy and profound and ever present illustration.

MAN'S PLACE IN THE KOSMOS.

God of the granite and the rose
  The molecule and the morning star,
Thy spirit thro' all being flows
  And far is near and near is far.

In Thine immensity of thought
  All things are born, and all things die.
  The eternities for Thee hath wrought
  Full many a system, star and sky.

Before Thy throne of boundless might
  Man bows himself in reverent love,
But knows, in all these worlds of light,
  He's kindred with the stars above.

Almighty Father, Lord of all,
  Teach us to view with equal eye
The small in great, the great in small,
  The wonders that about us lie.

S. A. MERRILL.

Ocean Park, 1904.

"There is a natural body and there is a spiritual body . . . There are bodies celestial and bodies terrestrial. But the glory of the celestial is one and the glory of the terrestrial is another."—Paul.

"By which also he (Christ) went and preached unto the spirits in prison."—I. Peter, iii., 19.

We quote the following, one of the mistakes of Swedenborg, from "Heaven and Hell," No. 480:

"That man after death remains to eternity such as he is as to his will or reigning love has also been confirmed by abundant experience. . . .

"To change that love in a spirit therefore would be to deprive him of his life, or to annihilate him.

They also told the reason, namely, that man after death can no longer be reformed by instruction as in the world, because the ultimate plane, which consists of natural knowledge and affections, is then quiescent and cannot be opened, because it is not spiritual; and that upon that plane the interiors which are of the mind rest as a house on its foundation, and hence it is that man remains to eternity such as the life of his love had been in the world."

The fatalism contained in this paragraph from the great seer is very much in character with the very gross and exaggerated statements in Theosophy concerning the doctrine of the Karma.

In both statements it is a little more than an assertion that the leading attributes and functions in the original constitution or life of man pass through the various transformations that he is obliged to without any essential or injurious changes therein. And this is just what we ought both to desire and expect from the very nature of the law that governs the evolution of all beings. For man is constantly, indeed every moment, undergoing beneficent economic changes within himself.

But the greatest of the transforming influences that go to help him in his efforts to effect any beneficent modifications or changes in his original make-up are to be found in the supplementary reincarnation that he undergoes after the decrease of the animal body coupled with those that take place during his long residence in spirit life prior to the next incarnation in terrestrial states. But this terrestriation, this being reborn into the new terrestrial estates and conditions, and in the holy being of a new, perhaps a very different, earthly mother—from the one that presided over the previous terrestriation—becomes the very greatest of these benign transforming influences that aid the man in his efforts to shape his own destiny.

Otherwise he would indeed become the victim of a stern and inexorable fatalism—one that would be imposed upon him by the otherwise absolutely ben-

eficent and necessary conservatism and durability of his own constitutional make-up—and one that like the uncast cauda of the young bactrachean steers from behind and from inferior forces and with retrogressive rather than progressive results. There is a numerous class of mankind—the vicious and criminal—who if they were obliged to take up their life lines at the point where they laid them down at the end of their former incarnation in earth life and to follow them out in the direction of their life tendencies at that time, as taught by the gross and absurd tenets of theosophy—that would find themselves moving nearward toward the monad and ultimate extinction.

There is no alternative. It is a monstrous fallacy and misconception of the sublime law that governs heredity, environment and re-birth, and like the Orthodox and the Swedenborgian conceptions of a literal hell, is one of those ghostly and irrational caricatures of reason of science and of enlightened common sense that have come down to us from a blind and ignorant past, when man was in his spiritual infancy and lived in the literal sense of the word from his inability to perceive its true spiritual sense and to understand the divine law that is dimly shadowed forth in the literal or symbolical sense.

It is this literal and imperfect sense of the Divine Word that the great mass of mankind still "live for and have their being."

The Law of Cure.

In the practical annulment and repeal of this fatalistic law and for the uses of spirits in the treatment of the maladies of spirit life, the world is indebted much to the old Greek philosophers and sages, and especially to Anaxagoras, "the father of modern science," as he is sometimes called, who devoted long years to the study of man in abnormal conditions. He studied man as he manifested himself in all his natural modes and habits of action and of

being, and especially among those classes who, not having been reared under the bias of any special religious creed or cult, were leading more natural lives in the land of the soul.

The seer Swedenborg has in truth well defined the law, as we shall see, in its general forms and tendencies, for it is the same law correspondentially and on the material plane, that obliges one body to move on forever in the direction of the impelling force until given a new direction or brought to a state of rest by some force.

Swedenborg's mistake lay in the fact that his preconceived (church) ideas and prejudices, which were those of his principal spirit instructor, St. Augustine, mislead him. And neither of them were far advanced enough into the laws of metaphysiology to comprehend the fact that one spirit can temporarily lend his material body to another for hygienic purposes, as one person can temporarily loan his coat or even a whole suit to another to protect him from the inclemencies of the weather. This principle is well illustrated by the methods employed by the spiritual healer in the treatment of the sick of this life. He first makes use of his own material organism to draw out the poisons from that of his patient, and afterward infuses a portion of his own purer magnetisms—spiritual blood—in place of it to rebuild his whole system, animal and spiritual, on higher, purer conditions.

But this ancient Greek seer, noting the fact of the almost universal tendency of spirits to return and remain upon the earth plane and to mingle with the inhabitants of earth-life as far as possible, set himself to work to study the laws involved in the relations established between the two classes by their after intercourse.

He observed the wonderful tendency of spirits, great numbers of them, to seek to come into rapport with cognate minds, especially in earth-life, and that many of them, even of the insane, in the course of time became relieved of their maladies incurred

during their earth life, while such as from ignorance of the laws of control or from injurious preceptions remained away, continued in the same condition in which they entered the spirit world.

If we look a little closely into this law of mutual aid which spirits both in the same world and in both worlds may render each other—for there is much of mutuality in it—and which a spirit while yet in the flesh may render either knowingly or unknowingly, we shall see that it is one of the benign arragements of Divine Providence whereby man as a social being is enabled to confer almost infinite benefits upon his fellow. So that there is a profound occult or hidden truth in the old hymn:

"There is a fountain filled with blood,
Drawn from Emanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

But that "blood"—what is it but love—the creator and the regenerator of the worlds? What is it but those divine personal electro-magnetisms that pervade every part, organ and function of the divine man and the divine woman, and not only thrill with life and with joy every atom of their being, mental, moral, material, but when rightly used are marvelously hygienic and medicinal, not only to their possessor, but to all to whom he may impart them? Hence the marvels of healing by spiritual healers and by mental and Christian Scientists. They give them of this divine healing energy and they are made anew. But the sphere of the true spiritual healer is not confined to this world alone, but extends equally to the spirit world and to all its inhabitants.

And who is "Emanuel," or "God with us," but man himself?

And what is that "fountain filled with blood" but the vast divine, holy infinite universe of the living God?

In this way Anaxagoras became cognizant of the great law of cure—the law of liberty, of escape from the otherwise fatal limitations inherent in his own constitution—a stubborn and absolutely necessary and useful resistance to changes injurious to the perpetuity of his existence—and which can only be made subservient to those radical changes that are necessary under certain conditions to be wrought in the spiritual nature of man in order that he may get rid of his sins and at the same time may escape the fatalism of this law of his being as defined by Swedenborg—by a proper use of all those divine social, spiritual and celestial influences and forces that in the other life, as well as in the present, exert their benign influence in the changes and transformations he is obliged to pass through in both worlds. But Swedenborg was not cognizant of this law of mind by which man is enabled to escape from the fatalistic tendencies of his own system, and for the simple reason that great as he was, both his own preconceived views and his childlike reliance on the absolute truth of the communications of his spirit teachers prevented him.

The same is also true of a great portion of the church fathers even to this day, and hence so many of them still adhere nominally at least to the eternality of a literal hell.

The principles involved in this law of supplementary reincarnation and re-birth—for that is what it is—this law of escape by the spirit form the tyranny of his own body—were first introduced, but to a very limited extent, into spirit life by the old Greeks, centuries in advance of its more extensive use in recent years. But church influences and prejudices were too strong for its general adoption. The church fathers in both worlds, living in the literal sense of the word, could not regard the matter in any other light, since for man in his infantile and unscientific spiritual estates, as he then was, it was unavoidable, and best indeed that he should be.

Our Father in Heaven imparts his laws to his in-

fant spiritual children on the earth as commands, in the same manner and for a like reason that an earthly parent issues his authoritative command to his child: "Keep out of the fire!" while he is yet in his infancy and of too little understanding and experience to comprehend the real nature of the danger.

There are great and infinite dangers to be met, resisted and overcome by man with all the "might, mind and strength" of which he is capable, assisted by the angels and even God himself.

And hence the frequent and fervent admonitions of the Christ: "Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in, but shall not be able." And this caution was far more necessary to place before man in an imperative form at that time when he was in a more childish and barbarous condition, than for those living to-day, who better understand the laws of being.

"There be more things in heaven and earth than dreamed of in our philosophies."—Horatio.

If now we follow the decarnated man into his higher post-terrestrial life, we find that in accordance with the important law of metampsychosis he puts off his spiritual body—as is well known to spiritualists—and appears in another, which is even more beautiful and refined in its character than is the spiritual one. This is the celestial body of man, and it is quite as "invisible" to the spiritual man as the latter is to the terrestrial man. It sustains a similar relation also to the spiritual body that this one does to the terrestrial.

The time of the putting off, or death, of the spiritual body takes place about the time of his attaining the fifteenth sphere, and forms one of the danger points for such as have lived a too gross and impure life while in the flesh. For if his earth life has been too much on the animal plane, the spiritual body and the celestial body also become so weighed down and perverted in their character by the material,

moral and spiritual poisons the man has incorporated within his whole system that after he has cast off the two outer vestments or bodies he finds himself in too weak and demoralized a state to well complete the long cycle upon which he has entered or to easily pass through the "narrow gate" that marks the transition from the celestial to the terrestrial life at the next incarnation. Such weaklings find much difficulty in making this transition. But such trials in the life of man spiritual belong now chiefly to the past and to those who still cling too tenaciously to the ideas and methods of the past. Science is accomplishing wonders in freeing man from the shackles of ignorance, bigotry and sin in spirit life, even the very worst, and preparing him in no very great time to begin his triumphal march toward the eternal city! It has removed the barriers which ignorance and superstition have so long interposed against free progress and abolished the "thousand year" cycle during which the lower classes of spirits have been obliged to remain on the earth plane to get rid of the detaining forces that hold "earth bound spirits" for the lack of that knowledge, sympathy and help which he can now obtain from the great souls who are prosecuting this war against ignorance, darkness and crime, those who in the past, from the gross conditions of their spiritual bodies, have been obliged to remain on the lower planes, where they can have free access to the earth forces and that was really the best for them in every way at that time—at the end of this long so-called "thousand year" term, which is not an arbitrary period of time, become enabled at last to progress out of the lower spheres and to be able to cast off the spirit body in one of the higher spheres.

This is what is implied in Revelations xx., 5, 6, as the "Second Resurrection." His contemporaries in the flesh life, however, who entered spirit life about the time he did but under more normal conditions and started upon the long journey soon after their entrance, have passed the danger point by the

"First Resurrection." For, as stated by the intelligent angel who was showing John "these things" "over such the Second Death"—the putting off of the spiritual body—"hath no power." John, not well understanding these instructions of the angels, has stated the subject in a somewhat inverted form.

Uncounted millions of the low orders of spirits an many that are not so low, prefer to remain upon the terrestrial planes of existence and pass through all the necessary transformations there and remain there still for long ages, and are very useful to the higher creative Gods in the labors of world building and other important offices. They are the classes that theosophists call "elements" and "elementaries" and are indispensable, as stated in much of the labors performed by the higher spirits in the building, unbuilding and rebuilding of world. They have also great power over the elements. Hence the name elementals. It was such spirits that carried out the commands of the Master when he "rebuked the winds and the sea, and there was a great calm." There are plenty of authentic examples that have come down to us both by history and tradition in which human lives and weak and struggling human causes have been saved by this very useful and worthy people. In past times they have often appeared to sensitive people, so that tradition is not wrong in telling us of gnomes, elves, fairies and such folks. For a time there is no place in earth, heaven or even space itself where man, the ubiquitous being, may not normally reside.

We have conversed with some of these spirits, who have great wisdom and power. It is not intended by the guides of our civilization that mankind in general shall have intercourse with these classes of spirits, and especially the people of our own race, lest they, like the Hindus, many of them, also fall into the practice of the arts of "black magic." And that is the reason also why spirit intercourse has been practically suppressed by the church for long ages and not permitted again until

1837, when it was at last introduced among the Shakers, and continued with them for seven years, when the presiding spirit intelligences left them, but before doing so informed them that it was for the purpose of "opening up communication with skeptics and doubting Christians." It was this class that was intended to be reached in this way by the guides of civilization, by permitting the "doubting Thomases" in human life, who cannot believe in a spirit man or a spirit world on the second hand evidence of other people, but must have some present this year facts of their own before they can be satisfied.

Still, the spiritual heavens are practically closed to a large class of mankind, especially in the churches, and will likely so remain until after the gerat revolution that shall establish socialism and the divine eternal equality and brotherhood of man, at which time the more spiritual order of civilization, the millenium, will be inaugurated and established. And it is very near at hand. The entire heavens dawn with the light of the new era.

THE END.

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